

APRIL, 1885.

VOL. XXXIX

NO. 4

The American Missionary

CONTENTS

EDITORIAL.

	PAGE.
THE FIGURES—THE SILVER LINING.....	97
INDIVIDUAL GIFTS.....	98
CHURCH GIFTS—ADDITIONS TO THE CHURCHES.....	99
STATE ASSOCIATIONS—S. S. CONCERT EXERCISE.....	100
MR. CLEVELAND'S INAUGURAL ADDRESS— DR. J. L. M. CURRY.....	101
GLAD TIDINGS OF GREAT JOY.....	102
CONGO CONFERENCE AND MISSIONS.....	102
FIRST CATARACT OF LIVINGSTONE FALLS (cut).....	103
ADDRESS AT ANNUAL MEETING.	
THE MUTUAL HELPFULNESS OF THE RACES AS AN ELEMENT IN MISSION- ARY WORK.....	105
THE SOUTH.	
DR. ROY'S ITINERARY CONTINUED.....	109

	PAGE.
COMMUNION AT HAMPTON.....	110
OAKS, N. C.—WILMINGTON, N. C.....	111
LETTER FROM MONTGOMERY, ALA.....	112
STUDENT'S LETTER.....	113

THE INDIANS.

PEACEFUL RAID—INDIAN CHIEF IN NEW YORK CITY.....	114
---	-----

THE CHINESE.

GOOD NEWS FROM THE FIELD.....	115
-------------------------------	-----

BUREAU OF WOMAN'S WORK.

EXTRACT FROM DR. CURRY'S ADDRESS— QUESTIONS AND ANSWERS.....	117
A MISSIONARY LETTER.....	118

CHILDREN'S PAGE.

GOOD-FOR-NOTHING MADGE.....	119
RECEIPTS.....	120

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

American Missionary Association.

PRESIDENT, Hon. WM. B. WASHBURN, LL. D., Mass.

Vice-Presidents.

Rev. C. L. GOODELL, D. D., Mo.

Rev. F. A. NOBLE, D. D., Ill.

Rev. A. J. F. BEHREND, D. D., N. Y.

Rev. ALEX. MCKENZIE, D. D., Mass.

Rev. D. O. MEARS, D. D., Mass.

Corresponding Secretary.

Rev. M. E. STRIEBY, D. D., 56 Reade Street, N. Y.

Assistant Corresponding Secretary.

Rev. JAMES POWELL, D. D., 56 Reade Street, N. Y.

Treasurer.

H. W. HUBBARD, Esq., 56 Reade Street, N. Y.

Auditors.

W. H. ROGERS,

PETER MCCARTEE.

Executive Committee.

JOHN H. WASHBURN, Chairman.

A. P. FOSTER, Secretary.

For Three Years.

LYMAN ABBOTT.

A. S. BARNES.

J. R. DANFORTH.

CLINTON B. FISK.

A. P. FOSTER.

For Two Years.

S. B. HALLIDAY.

SAMUEL HOLMES.

SAMUEL S. MARPLES.

CHARLES L. MEAD.

ELBERT B. MONROE.

For One Year.

J. E. RANKIN.

WM. H. WARD.

J. L. WITKOW.

JOHN H. WASHBURN.

EDMUND L. CHAMPLIN.

District Secretaries.

Rev. C. L. WOODWORTH, D. D., 21 Cong'l House, Boston.

Rev. CHARLES W. SHELTON, 112 West Washington Street, Chicago.

Field Officers.

Rev. J. E. ROY, D. D., *Field Superintendent.*

Prof. ALBERT SALISBURY, *Superintendent of Education.*

Bureau of Woman's Work.

Secretary, Miss D. E. EMERSON, 56 Reade Street, N. Y.

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the "American Missionary," to the Editor, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

HYMN BOOKS.

Congregational and Presbyterian Churches are fast supplying themselves with the Rev. Dr. Charles H. Richards' **SONGS OF CHRISTIAN PRAISE**, for Choir and Congregation, and **SONGS OF PRAISE AND PRAYER**, for the Sunday School and Social Meeting. These books contain the choicest lyrical devotional hymns in the language, and no effort has been spared to adapt the richest, noblest, and best music to them. While the best of the old favorites are retained, an unusually large proportion of tunes by the best modern English and German composers have been included.

Reports received from Churches where the books have already been introduced are unanimous and enthusiastic in their praise.

Returnable specimen copies for examination will be sent FREE to Pastors and Sunday-School Superintendents on application to the publishers.

A twenty-four page pamphlet, containing specimen pages, testimonials, price-lists, etc., mailed free to any address on application.

A NEW BOOK ON MEXICO.

Mexico and the Mexicans.

By HOWARD CONKLING.

"The book is to be credited with an unusual accuracy in point of fact and orthography."—*N. Y. Nation*.

"There is probably in no book of the day on this subject so much of interest and value to the inquirer of to-day as in this one."—*Utica Press*.

Illustrated, cloth extra, gilt top, 308 pages. Price, \$1.50.

LENOX PENS.

Sold by Stationers or sent by mail, in gross boxes, post-paid, for \$1.00 per gross.

A Complete Series in Twelve Numbers, from which every writer can select

THE BEST PEN

For his or her peculiar style of penmanship. These pens are manufactured from the best Sheffield steel (rolled in Birmingham), and are equal to the very best, and very far superior to most of the pens sold in this country.

A TRIAL TRIP.

To enable you to test all the numbers of the series, we will send a compartment box containing one gross of Lenox Pens—assorted, twelve each of the twelve numbers (144 pens)—by mail, postpaid, for \$1.00, or a handsome nickel-plated, spring covered case containing two of each number (24 pens), for twenty-five cents.

TAINTOR BROS., MERRILL & CO.,

18 & 20 Astor Place, New York City.

THE RISING SUN STOVE POLISH

For beauty of gloss, for saving of toil,

For freeness from dust and slowness to soil,

And also for cheapness 'tis yet unsurpassed,

And thousands of merchants are selling it fast.

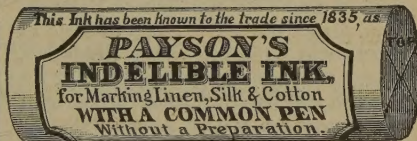
Of all imitations 'tis well to beware;

The half-risen sun every package should bear,

For this is the "trade mark" the MORSE BROS.

use,

And none are permitted the mark to abuse.



FOR PLAIN OR DECORATIVE MARKING ON ANY FABRIC.

**ESTABLISHED OVER 50 YEARS
AND STILL THE ONLY INK
THAT ALWAYS GIVES
SATISFACTION TO
BUYER, SELLER AND CONSUMER.**

This Ink received the Diploma and Medal at Centennial over all rivals.

Report of Judges: "For simplicity of application and indelibility."

Sold by Druggists, Stationers, News Agents and many Fancy and Dry Goods dealers.

INQUIRE FOR

PAYSON'S COMBINATION.

AYER'S SUGAR CATHARTIC COATED PILLS CURE

Headache, Nausea, Dizziness, and Drowsiness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, are a purely vegetable compound, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent Headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hannah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Elgin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength returned, and I was soon enabled to resume my work, in perfect health."

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

Bright's Disease

is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

AYER'S Sarsaparilla

my appetite and digestion improved, and my health has been perfectly restored."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

THE AMERICAN MISSIONARY.

VOL. XXXIX.

APRIL, 1885.

No. 4.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

<i>Receipts.</i>	<i>Col. and Don.</i>	<i>Estates.</i>	<i>Total.</i>
Oct. 1, 1884, to Feb. 28, 1885.....	\$79,991.62	\$13,648.16	\$93,637.78
Oct. 1, 1883, to Feb. 29, 1884.....	83,298.06	11,656.94	94,955.00
	Decrease ... \$3,306.44	Inc., \$1,989.22	Dec., \$1,317.22

THE SILVER LINING.

Although the Treasurer's statement shows that the dark cloud still lingers over our finances, yet we are not left without evidence that the silver lining of self-sacrifice and generosity is concealed behind the cloud, as witness the following communication :

"DEAR AMERICAN MISSIONARY :

"When in this new year it was time for you to make your appearance, it had not occurred to me that your knock at our hearts would be any louder than common; but so it is, and it is meet for us all to heed the call and stretch

out a helping hand to you. I am but a working woman. It is by my hands that my daily bread is earned; and should the poor-house open its doors to me, I don't like to see the Lord's cause go begging. You and I, dear MISSIONARY, have been led by the good hand of our God all these years. He has this year opened up to you new mines, more and more fertile fields, which are already white for your sickle. Go on, then, in the strength of your great and glorious God; go on for the sake of His own dear Son, Jesus Christ. Our prayers ascend up for you more than once or twice in the day. Ah, yes, He is ever near. He likes to hear His children ask for bountiful blessings at His hand, and ask in faith in Jesus' name."

The writer of the above is a colored woman, who, as she says, earns her daily bread with her hands. The letter contained a check for a *hundred dollars*! At great sacrifice and self-denial, she had laid away this money for a rainy day, but so strong a hold upon her affections has our work that she could not bear to have it suffer. "Should the poor-house open its doors to me, I don't like to see the Lord's cause go begging." Christ-like soul! We find it very hard to express the feelings this letter and gift awaken. We can only pray that this noble example may touch the heart and open the hand of some to whom God has entrusted much of this world's goods. If the lessons the example teaches are heeded, this is the last issue of the MISSIONARY that will show a decrease in receipts.

In a country town of a Western State lives a wealthy Christian manufacturer. For years it had been his habit to give to the several benevolences, as they came along for contribution, a dollar each. This took from him about eight dollars a year. He was a liberal supporter of the Gospel in his own town, and ready to lend a hand in local charities. During a revival the servant girl in his family was converted. She joined the church. Her wages were eight dollars a month and board. When the question presented itself for settlement, what she ought to give to help carry the Gospel to those who had it not, she speedily decided that she would give one dollar a month. That amount from her earnings she sacredly consecrated to the Lord for missionary purposes. Knowledge of this fact incidentally came to her employer. It set him thinking. "This poor, hard-working girl, out of her small income, gives to missions twelve dollars a year; and I, out of my large income, give only eight dollars. One thing is certain, either she is giving too much, or I am giving too little." He talked with her. He found that she was happy and experienced no embarrassment whatever in what she was doing, and expressed regret she could not do more. This made him think still further; he became ashamed of his record. The servant girl had taught him a lesson that sermons and appeals and circulars and magazines had utterly failed to teach him, and now for years that man rarely

makes a gift to any of the benevolences that falls below a hundred dollars, while to the larger societies his annual contribution is almost invariably a check for five hundred. And the best of it all is, he testifies that he finds it easier to give on the larger scale than he did before on the smaller. Are there not other wealthy Christians to whom the example of this servant girl furnishes food for reflection? If they will follow their thoughts, God will surely bring them to a large place of blessing and peace.

Turning now from individuals to churches: Yellow Hawk, a converted Sioux chief, recently gave an address at the Park Street Church, Boston. The address was translated by Rev. T. L. Riggs, our missionary at Oahe, Dakota. So much was the audience interested, that the ladies decided to hold a Fair in aid of our Indian missions. The Fair came off and netted about \$800. This makes \$2,057 the Park Street Church has contributed to our treasury within a few weeks, and is the largest contribution we have received from any single church for a long time. It represents \$2.24 a member. The year's offering to our work from the Congregational Church, Thomaston, Conn., amounted to \$510.74, or \$1.86 a member. The Church at Calumet (Michigan) sends us \$264.12, or \$1.68 a member. The Park Church, Norwich, Conn., has just sent us \$1,200, or \$5.21 a member. The Congregational Church of Upper Montclair, N. J., numbers only 42 members, but its annual contribution for the A. M. A., taken a few weeks ago, was \$233.75, or \$5.56 a member. There are other churches whose gifts to our treasury are equally worthy of mention, and we should be glad to speak of them did space permit. They show that, notwithstanding hard times, God's people have the money to give, if only they are willing. There are individuals and churches that do nothing for our work, and there are others that might do more than they have done. May we not hope these examples will inspire them to come up to their privileges and to our relief at the same time?

Reports come to us, showing that at the last communion there were received into the churches of the A. M. A. at the South, 194 new members. The highest number was 49, at Selma, Ala. Our Hampton Church follows with 31. Special religious interest is reported from quite a number of our institutions. Nashville reports 29 hopefully converted since the beginning of the year. Tougaloo reports deep spiritual awakening, as many as 40 of the students having shown decided interest.

Mothers, don't fail to read to the little ones from our Children's Page of this issue. The little story, "Good-for-nothing Madge," is one of the best that we have seen for a long time. We would make the same sug-

gestion to ladies in charge of infant departments in Sabbath-schools. Don't fail to read it to the little ones. Might not Dolls' Receptions be held in many homes, and the results be helpful to our treasury?

We publish this month the very able and incisive paper, read by Prof. Bumstead at Salem. We commend it to the thoughtful perusal of our readers. It speaks for itself. There is no uncertain sound in its ring. The principles enunciated and defended are those by which the A. M. A. Missions have ever been conducted. Expediency may say, Those principles are not practicable. So much the worse for expediency. When a principle is not practicable, sin in some form stands in the way. When truth challenges our attitude, on which side shall we be, bending before the sin, or standing by the principle?

We invite attention to a Student's Letter published in this issue. The writer is a member of the senior class in Fisk University. We expect to publish from time to time letters written by students in our other institutions. Be on the look-out for them.

Mr. Geo. W. Cable recently visited Atlanta University, and, as President Ware says, "gave one of the best talks to the pupils that they ever had—sound, hearty, Christian through and through. He is a noble man, and doing a noble work."

According to the Congregational Year-Book, State Associations will be held during the months of May and June, in Ohio, Indiana, Michigan, Illinois, Iowa, Vermont, Rhode Island, Maine, Connecticut and Massachusetts. We beg leave to ask the consideration of pastors and church officers in these States to the following clause of our recently adopted Constitution; and request that the attention of those bodies be called to its requirements. It is in every way desirable that our Annual Meetings shall be, as far as possible, representative of the churches. It is the work of the churches that the A. M. A. is doing.

"Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed."

We have prepared a new Sunday-school Missionary Concert Exercise on a plan different from that of any heretofore published, which we think will furnish an opportunity for the Sunday-school to use its best talent in making interesting and popular the subject of Missions.

Suggestions to the Superintendent as to preparation for the Concert, Programme, Introductory Statement, Declamations, Readings, Recitations,

and Slave Songs and Music (each printed on a sheet by itself) comprise a Concert Exercise Set.

To cover expense of printing, postage, etc., we have placed the price of the Set at 25 cents.

Orders, with the price, may be sent to H. W. Hubbard, Treasurer, 56 Reade street, New York; or to either of the District Secretaries, Rev. C. L. Woodworth, D. D., Congregational House, Boston, Mass.; Rev. Chas. W. Shelton, 112 West Washington street, Chicago, Ill.

In his inaugural address, Mr. Cleveland has this to say in reference to the Indians :

The conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the Government, and their education and civilization promoted, with a view to their ultimate citizenship.

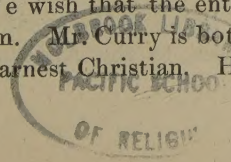
And in reference to the freedmen :

In the administration of a government pledged to do equal and exact justice to all men, there should be no pretext for anxiety touching the protection of the freedmen in their rights, or their security in the government of their privileges under the Constitution and its amendments.

All discussion as to their fitness for the place accorded to them as American citizens is idle and unprofitable, except as it suggests the necessity for their improvement. The fact that they are citizens entitles them to all the rights due to that relation, and charges them with all its duties, obligations and responsibilities.

If the new administration keeps itself to the lines of policy foreshadowed in these words, the wards of the nation, both red and black, will have in the Government a friend. We sincerely hope that the Cabinet and our National Legislators will be in hearty accord with this policy. The education and civilization of the Indians, "with a view to their ultimate citizenship," and the improvement of the colored people with a view to their better qualification for the responsibilities and duties to which they are called as citizens, are commendable motives for the Government to deal justly and act generously toward these people.

By invitation of the Congregational Club of New York, Hon. J. L. M. Curry, of Virginia, agent of the Peabody Fund, recently addressed that body on the topic, "The New South." Both the topic and the address were of such stirring interest that the Club decided to devote another evening to the same subject. The Sunday evening preceding the Club meeting, at the invitation of Dr. Strieby, Mr. Curry gave an address in the Tompkins Avenue Church, Brooklyn, on the theme, "Northern Benevolence in the Solution of the Southern Problem." Both addresses were able and eloquent. We wish that the entire constituency of the A. M. A. could have heard them. Mr. Curry is both a thinker and an orator. Better than these, he is an earnest Christian. He studies the interests of



the South from the Southern standpoint, but he does it with such genuine honesty, and in such a manly way, that he commands admiration even where he provokes dissent. Our prayer is that God may raise up for the South many such men. With such leadership, it would not be long before the Christian people of the North and South would be *one*, as they never have been. We are looking at each other through the wrong end of the telescope. We are not so far apart as we seem.

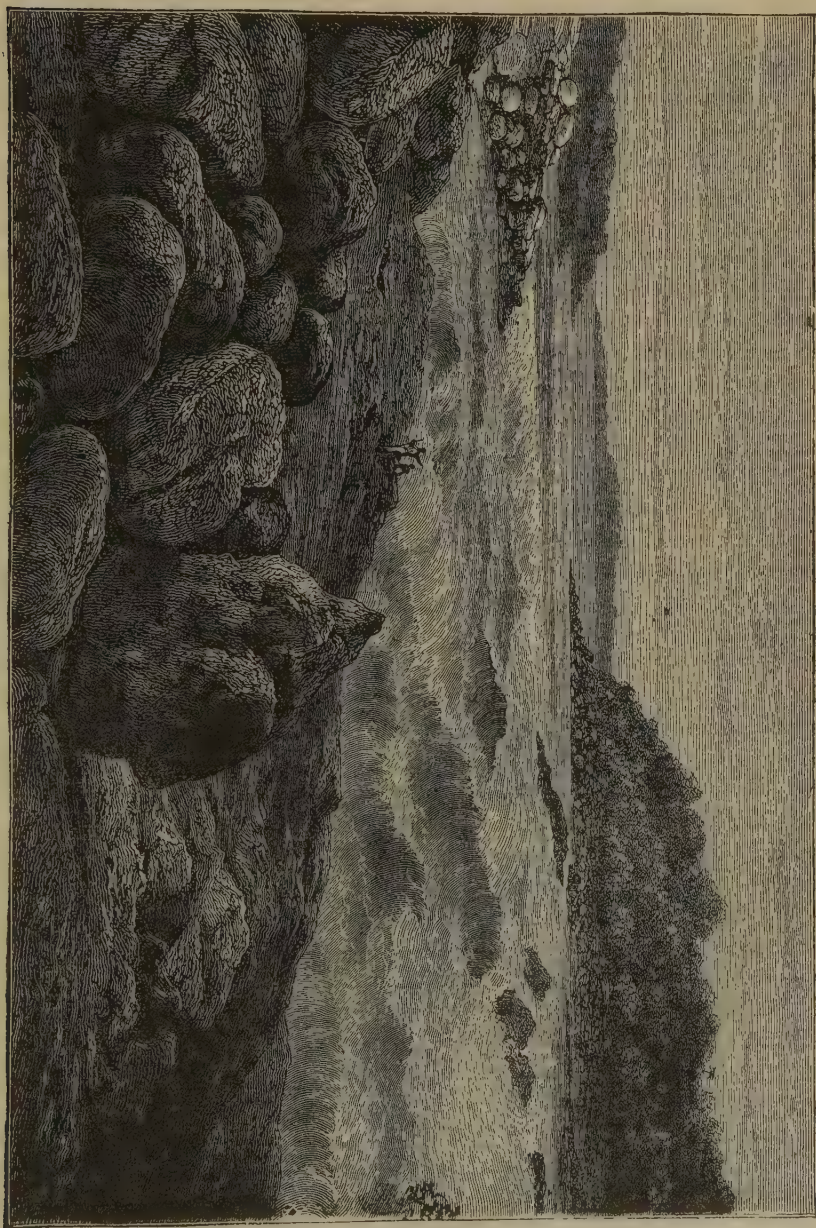
GLAD TIDINGS OF GREAT JOY FROM TALLADEGA.

A religious interest of great power has been for some time in progress at Talladega College. Every inmate of the Ladies' Hall has been converted, and, with a single exception, every boy in the Stone Hall. There is left only one person connected with the boarding department who is not a professed Christian. More than a hundred souls have confessed that they have given their hearts to the Lord during these meetings. We may almost say that the meetings have come to a close, as distinctively revival meetings, for lack of material upon which to work. To God be all the praise. Let the friends of the A. M. A. pray that such a manifestation of the Divine power may come to all our institutions.

THE CONGO CONFERENCE AND MISSIONS.

The Conference of Nations recently held at Berlin regarding the opening of the Congo Valley to commerce, has both a sensible and a reprehensible aspect. Suppose a company of Africans should convene somewhere in the Dark Continent, and, without consulting the Europeans, decide to seize and divide a portion of Europe into sections, each section to be placed under the protectorate of an African potentate, with the avowed object of locating African colonies and opening up trade. It would be a most laughable procedure. The absurdity of the thing would make it ludicrous; but why laughable and ludicrous? Suppose these Africans had the ability to carry out their purpose, where then would come in the laugh? Is, then, the doctrine that might makes right true for the white man, but false for the black?

The men who composed the Conference are among the foremost of the age in ability and character. It would be the grossest injustice to think of them as planning what they knew to be wrong. And yet, how plausible the following line of reasoning: Africa is a magnificent country, fertile and rich, given over to wildness and decay—forests of timber, mines of treasure, millions of acres of valuable land, lost to all the benefit they are capable of being to the world. Forever they will be thus lost if left, as they have been, to the Africans. The world needs these



FIRST CATARACT OF LIVINGSTONE FALLS, CONGO RIVER.

riches. God made them to be used. It would be folly to expect that the savage natives will clear the forests, mine the minerals, and till the soil. Civilization can hold no parley with barbarism. Those who cannot and will not use the natural resources God has made, must be pushed aside and compelled to give way to those who can and will. Thus it ever has been, and thus until the millennium it ever will be. Politics and business very readily summon to their support such a line of moralizing as the above, and it would be strange if in the minds of some who composed the Conference, such thoughts did not have place.

But whatever the motive influencing it, the Congo Conference opens a new chapter in the strange, sad history of Africa. What shall be the character of the reading, and what shall be the outcome, no one can tell. But if the object is carried out, we may expect soon to hear of African immigration. The irrepressible white man will ere long be heard of settling in colonies here and there along the river, to build up trade and amass wealth. Who knows but that in Africa is to be repeated substantially what has taken place on this continent? Who knows but that there is to be a United States of Africa, in which the Pilgrim and Cavalier types of civilization shall have met and worked out problems similar to those whose outworkings make up our history? The gentlemen who met in that Conference have started questions whose final settlement in the years that are coming may call for the arbitrament of arms. English, French, German and Spaniards may go in peaceably now, but in all probability before they get through there will be music of the martial order.

Yet not all who think about Africa think through the media of selfishness and aggrandizement. There is a missionary spirit in Christendom that, desiring only Africa's redemption, would send to her down-trodden and much-wronged children the mighty Gospel of the Son of God. If politics and commerce open the channels along which the messengers of salvation may come more easily and directly to the people, the opportunities will be improved to push forward missionary operations. But the missionary spirit does not wait for such precursors. It thinks and plans and ventures in utter independence of such motives as organize armies for conquest and hold conferences for gain.

At the very time while this Congo Conference was in session, all the great foreign Missionary Boards were planning, and some of them carrying out, enlarged mission work in Africa. In January last, a band of missionaries, numbering fifty, bound for the Congo country, sailed from New York. It was composed of preachers, physicians, mechanics, and farmers, with their families, constituting in itself a little Christian community, and supplied with all the necessities of civilized life. The spirit of self-sacrifice sent them forth. As the ship was about to start, one of the lady missionaries received a telegram announcing the death of her father. For a few minutes she

stood in silence, debating what she should do. Thrusting the telegram in her pocket, she said in tears: "I must not turn back." Farewells of friends were spoken, the warm clasp of Christian hands told of the love of Christian hearts. With one voice all joined in the grand Doxology, and as the vessel glided out into the river amid the swinging of hats and the waving of handkerchiefs, the song, "In the Sweet By and By" was taken up, and sung till the answering strains from the missionaries were lost in the distance.

What a contrast between the motive that convened the Congo Conference at Berlin and that which banded together those missionaries who sailed from New York! How different the object each has in view; and yet wide apart as are these movements in origin and aim, their final outcome will be the same—the bringing of Africa among the Christian nations of the earth. Science, art, learning, commerce, and every other element of human development may be headed as man determines, but in the end they shall become God's servants for the accomplishment of His glorious purposes.

ADDRESS AT ANNUAL MEETING.

THE MUTUAL HELPFULNESS OF THE RACES AS AN ELEMENT IN MISSIONARY WORK.

BY HORACE BUMSTEAD, D.D., PROFESSOR IN ATLANTA UNIVERSITY.

How can we best help the races to help one another? I ask this question with special reference to two opposite policies of missionary work which are being advocated.

One policy is that of separation. The members of each race are herded by themselves, and educated and evangelized in separate schools and churches. The institutions and agencies employed are labeled with corresponding designations, which recognize, not the humanity of the persons reached but some accidental circumstances of their birth or condition. Thus we have so-called "colored" work, and "poor white" work; "Indian" schools, "Negro" churches, "Chinese" missions, "German," "Scandinavian," and "Bohemian" Sunday schools. Against the use of such designations I would not utter any sweeping censure, nor against the facts for which they stand. The barriers of language may justify a temporary separatism in our efforts to reach the Chinese, the Indians, and immigrants from the Continent of Europe. The composition of the population in certain localities, as in the mountains of Kentucky and Tennessee, where the class known as "poor whites" largely predominates, may justify some designation of the work among them which will make the subjects of the work more clearly understood. So, too, when a school or a church is established in a mixed community and thrown open to all comers, the existence of a race prejudice which prevents all but those of one race from attending it may excuse the occasional description of such a school or church as being "colored" or "white." But when these terms crystallize into permanent designations, and when the unfortunate facts which they represent are made the basis of a permanent missionary policy, it is time for us to stop and take out bearings. Such a policy must submit to comparison with the opposite policy and abide the test of wisdom in the light of gospel teaching.

The opposite policy is that of association. It seeks to mingle, so far as possi-

ble, the members of different races in the same schools and churches. It shrinks from applying to those institutions any names which shall convey the idea that one race was more welcome in them than another. It would refuse to plant a new school or church to accommodate any class of people whose whims or prejudices prevented them from using similar accommodations already existing and open to them in the same community. It seeks every where to magnify the idea of human brotherhood and to minify race and class distinctions.

Which of these policies will best help the races to help one another? I choose this test because it is one that lies very near the heart of our religion. Christianity is a religion of helpfulness. Jesus came as the great helper of men. He found mankind split up into a thousand factions, separated by lines of race, nationality, social rank, religion, wealth, intelligence. Roman and barbarian, Jew and Gentile, master and slave, learned and ignorant, rich and poor, were severally arrayed against one another by motives of pride, selfishness, and superstition. It was one grand purpose of our Master to break down the walls of separation, and bring all these classes into relation of mutual helpfulness.

Let us learn a lesson from our experience with the Indians. What intelligent Christian man does not recognize the mistake we have made these long years, in separating our Indian tribes from all civilizing influences and supporting them in idleness upon uncultivated reservations? What the Indians need is contact with the civilization of the land they live in. When General Armstrong, at Hampton, receives a fresh company of Indian pupils, the first thing he does is to put each one in a room with one of his colored pupils; and he finds the arrangement an advantage to both races. The Indian pupil learns more readily the ways of civilization, and the colored pupil is stimulated and strengthened by the responsibility thus thrown upon him. With the same object in view, some of these Indian pupils are taken, in the long summer vacation, to New England, and scattered about among the hillside farms, there to enlarge their knowledge of civilized life and moderate the uncouthness of the old Indian nature. The same principle is recognized in the organization of our public schools. A thousand foreigners a day land upon our shores, bringing with them all the possibilities of evil that are involved in a social, political, and religious training far different from ours. Do we take the children of these immigrants and educate them in separate race schools? No; we treat them at once as Americans, put them into the public schools with our own children, by association with whom they soon learn the English language and acquire American habits of life and thought. Is there any reason why this policy of association should not prove as useful in our Southern missionary schools as in our Northern public schools; as useful in the association of white and colored pupils as in the association of colored and Indian pupils, or of American-born and foreign-born pupils? Is there any reason why the same association should not everywhere prove useful in those schools of the Great Teacher which we call Christian churches?

In answer to these questions several objections are commonly urged. It is said that the needs of different races are so unlike that they can be best reached by separate schools and churches.

In regard to the educational needs of different races, I shall let a native Southern white man answer. Dr. Atticus G. Haygood, divine, educator, philanthropist, in his noble speech last year at Mont Eagle, Tenn., said: "The education of a Negro is the education of a human being. In its essential characteristics the human mind is the same in every race and in every age. When a Negro child is taught that two and two are four, he learns just what a white child learns when he is taught the same proposition. The teacher uses the same faculties of mind in

imparting the truth as to the sum of two and two ; the two children use the same faculties in learning the truth ; it means the same thing to both of them. In farther teaching and learning the methods may vary, but the variations will depend less on differences in race than on peculiarities in the individual. This is true in teaching the children of any race."

In regard to the religious needs of different races, I call upon you, my friends, to answer. Is not the evangelization of a colored man, or an Indian, or a Chinaman, the evangelization of a human being? When either of them is taught that it is wrong to lie and steal, does he not learn just what a white man learns when he is taught the same thing? Or when he is taught that Jesus Christ came into the world to save sinners, what does he learn different from that which a white man learns from the same teaching? My own observation of the needy people of both races in the South has been that the devil has been no respecter of persons there, any more than in the North or West or East. With very impartial hand he has wrought the same vices and sins into the upper classes of both races and into the lower classes of both races. Pride, selfishness, envy, lust, dishonesty, hypocrisy are the same in all human nature. Sin is a tremendous leveler. The idea that African-American sinners and Saxon-American sinners need a different application of the Gospel to save them is a delusion and a snare.

But it may be said that the subsequent Christian training of converted men encounters needs of such diverse character that different instrumentalities are required to reach them. White people, it is claimed, need a higher order of preaching than colored people. This, if true, depends on what white people and what colored people you compare. I have heard in the South a sermon, preached with great acceptance by a white preacher to a white congregation, as full of noise and nonsense as any I ever heard from the most ignorant colored preacher ; and I have seen colored congregations listening with pleasure and profit to sermons of as high an order, intellectual and spiritual, as those preached in nine-tenths of your New England pulpits last Sunday. If there is any high art of spiritual cookery, there is an already large and constantly-increasing number of colored people who are hungry to be fed with it. But I deny that there is any such art other than the true art of gospel preaching, illustrated by Jesus and his apostles and the truly great preachers of subsequent times, to all of whom not only the common people, but people of all classes, have listened gladly. Why is it that Moody, Spurgeon, John Hall and Phillips Brooks can delight and profit any congregation? Not so much because they are great men, but because they confine themselves, as the apostles did, to a gospel which meets the spiritual needs of all men, high and low. They neither pander to the intellectual indolence or the spiritual inanition of the lower classes, nor to any religious epicureanism in the higher. But did not the apostle feed some of the early Christians with milk and others with meat? Yes, and who was it that had the milk? Not the uncircumcised and unlettered Gentiles, but the favored Hebrews, long trained in religious truth, who ought to have been the teachers of their more lowly brethren—these were the ones who needed to be fed with milk, because they had not learned the first principles of the oracles of God. I leave you to make the application.

But the rejoinder comes : "The races *prefer* to be educated and evangelized separately. Oil and water will not mix. Social affinities ought to be recognized. Stubbs and Coleridge are wretched in each other's company. All people are happier and more useful in schools and churches with people of their own kind. You must wait until the millennium before all races and classes will come together. Don't agitate these questions now. Give all classes the gospel and let the providence of God bring them together in His own time."

My friends, the physiologist teaches us that nature produces certain liquids called emulsions in which oil and water are so perfectly mixed that you cannot distinguish one from the other. Common milk is a familiar illustration of such an emulsion, out of which we can evaporate water or churn the oily butter. Now, may we not say that the milk of human kindness which the gospel produces is an emulsion in which the oil and water of different races will mix? But when you give people full of prejudices a skim-milk gospel, from which the rich cream of brotherly love has been carefully extracted, lest it should not be easily digested, you may, indeed, wait for the millennium before they will come together, for you have weakened or destroyed the divine emulsion.

Yes, people do prefer to be with their own kind. When Stubbs goes to church he wants to meet another Stubbs, and Coleridge another Coleridge, and Sambo another Sambo. That is just the trouble. Each thinks more of meeting his double and admiring him than of meeting his Lord and worshipping him. Coleridge forgets his privilege and duty of lifting Stubbs and Sambo up to the level where they can appreciate and profit by his richer gospel feast, and Stubbs and Sambo, left to themselves, do not aspire to anything better than religious slops.

Neander tells us of the aristocratic spirit which infected Platonism, which regarded the multitude as incapable of religion except in the form of superstition, and which, consequently, made no effort to elevate the people to any higher stage of religious development; and then the great historian adds this glowing sentence: "It was not till the word that went forth from the carpenter's lowly roof had been published by fishermen and tent makers, that these aristocratic notions of the ancient world could be overthrown." Tell me, my friends, is it not the same pagan spirit which says to-day, "Oh, the colored people prefer an emotional and fantastic kind of worship and a boisterous kind of preaching; let them have churches of their own; our sermons would be entirely above their heads."

How far and how unconsciously we have drifted away from the standard of the early church in this matter! Neander tells us, also, that "servants were often the teachers of their masters in the gospel. * * * Masters saw in their servants no longer their slaves, but their beloved brethren; together masters and slaves prayed and sang; they could sit at each other's side at the feast of love, and partake together of the supper of the Lord." My friends, the whole spirit of the New Testament is against that conception of a local Christian church which makes it a social club, where a particular clique of people may enjoy the companionship of their cronies; or which makes it a lyceum, where divine truth shall be dispensed with that particular literary and philosophic flavor which will please a particular class of religious dilletanti; or which makes it a parlor car, where, by the payment of an extra sum, fastidious souls may journey to heaven secluded from uncongenial heavenly travelers; or which makes it a private hospital, where aristocratic sinners may have their spiritual gout tenderly nursed. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors, * * * but call the poor, the maimed, the lame, the blind." But, would you force these people into uncongenial association with those so much above them? Do what the gospel says: "Go out into the highways and hedges and compel them to come in."

Let us not forget Peter's experience on this subject. How promptly he obeyed the heavenly vision and carried the Gospel to the Gentile Cornelius! How nobly he defended the equality of Jews and Gentiles in the council at Jerusalem! How bravely, when he went to Antioch, did he break through the walls of Jewish exclusiveness and sit at meat with the Gentiles! But, alas, poor Peter! in the words of Dean Alford, "Ever the first to recognize and the first to draw back

from great principles and truths." Certain strict Jewish Christians had come to Antioch from Jerusalem. Peter was afraid of them. He withdrew from intercourse with the Gentiles, and ate with them no more. It does not appear that he made any effort to draw Jews and Gentiles into separate congregations. He simply turned his back on the Gentiles in his private social intercourse. Yet Paul rebuked him to his face, because he was to be blamed; and the rebuke was based on the fact that Peter's conduct was a virtual compelling of the Gentiles to be circumcised in order to obtain their full recognition of equal brotherhood to which they were entitled in the Christian church. Now let us try to imagine Peter defending himself, and saying, "Brother Paul, you do me injustice. I am not compelling Gentiles to live as do the Jews. I am simply exercising my right to choose my own associates. Gentiles prefer to be by themselves, and so do Jews. Why attempt to force them together? Oil and water will not mix. You must wait until the millennium until they will. Then, too, the efficiency of my work among the Jews demands that I have as little as possible to do with the Gentiles, especially in the matter of social intercourse. If I mingle freely with the Gentiles and eat at their tables, I shall excite the animosity of the Jews, and so find myself handicapped in my efforts to reach the special class of people to whom I believe God has sent me. It is better not to agitate such questions now, but give all classes the Gospel, and all these minor matters will work themselves out right in the end."

I need not ask you how all this would have sounded in Peter's mouth. It was one noble trait of his character that he never answered back after just rebuke. He never made a mistake worse by trying to excuse it. After that shameful denial the Lord looked upon him, and Peter went out and wept bitterly. After this hypocritical dealing with the Gentiles, Paul withstood him to his face, and he answered him never a word so far as we know; nor is it likely that he persisted in his unchristian course.

Brethren, are we, consciously or unconsciously, repeating Peter's error in the ordering of our missionary work to-day? If so, would that Paul might rise from the dead and withstand us to our face. Are we, for the sake of reaching people who are richer, or higher, or wiser, or whiter, practically denying our Lord or consenting that others shall deny Him in the person of His lowly poor, and saying, or letting others say, "We know them not; come with us; our hands are not smutched by contact with these dark-skinned people;" then would that our Lord might look upon us as upon Peter, and cause us to go out and weep bitterly.

THE SOUTH.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

DR. ROY'S ITINERARY CONTINUED.

Resting up from the tour of six weeks in the Southwest, on the first Sabbath I was at home, I preached in the morning at the University, assisted at the Communion in the First Church, and at night heard Dr. Eddy.

During the first week, I was up in Scott Co., Tenn., inspecting that new field, preaching, and receiving Mr. R. M. Taft, upon his arrival.

The second week, I made a tour into southeast Georgia, preaching or lecturing, at Macon (twice), Byron, Savannah (twice), Woodville, Belmont, Midway and Cypress Slash, and locating a mission at Rutland, half-way between Byron and Macon, on the railroad, to be under the care of Rev. N. B. James, of the former place.

The third week, I returned to Scott Co., to preach at Glen Mary, Helenwood, and Robbins, and at the latter place to organize a church of sixteen members; ordaining deacons; baptizing converts, among them a Jewess and two Quakers; and administering the Lord's Supper. This is the first church in the place. It embraces the proprietor, Mr. Robbins, and wife; the railroad station agent and wife; the hotel-keeper and wife, and the wives of the leading merchant and of the coal company's superintendent. This was the first time of the celebration of the Lord's Supper in the town, and these dozen Sunday-schools, of Mrs. St. Clair, the natives say, are the first in the county.

Mr. Taft, the Yankee, falls at once into affinity with the country people. He proves to be wonderfully well adapted to the work. The six railway stations of the Cincinnati Southern in Scott Co. are already under his eye and hand, as he has preached several times in each, using the week days as well as the Sabbaths for such purpose. This week he is holding a series of meetings at Robbins, having had before they began, as a first fruit, the conversion of one young lady, the daughter of the Sunday-school missionary, Mrs. St. Clair.

The fourth week, I visited Athens, Ga., to lecture and to seek to allay some irritation. In an election the day before, which had carried the county by a majority of 571 for prohibition, every man of our church went for it, every woman, ditto, and our pastor, George V. Clark, spent the day at the polls, having given much previous time to the cause. I also visited Knoxville, Tenn., to lecture, and Jonesboro, to preach three times and to organize a church of twenty-one members, in connection with our "Warner Institute" under Mrs. J. B. Nelson. Here was a beautiful piece of *Christian Evolution*, the church from the school. The best colored families came in.

COMMUNION AT HAMPTON.

Our Sabbath service at Hampton is always an interesting one on account of the peculiar character of the congregation. They come from the east and west, the north and the south, and sit down together for the worship of God. Last Sunday was a time of especial interest, because of those who, for the first time, came to tell of their love to Christ, and join His Church.

Look at the little company that gathers around the pulpit in Bethesda Chapel, to enter into covenant with God and His Church. They are thirty-one in number, one teacher and thirty students. Eleven of these are Indians. Two of them came from Arizona. The readers of the AMERICAN MISSIONARY know something of the perils that Dr. Sheldon Jackson passed through in bringing the little company of Pimas and Apaches from that southwestern land; perils by water, perils by the red men, perils by the whites.

These come from the Indian Territory. They belong to the Sac and Fox tribes of Indians and are tall, fine-looking fellows. One of them graduates this year in the regular normal school class, and will return to his tribe as a teacher. Six are Omahas and come to us from Nebraska. They are relatives of Bright Eyes and their people are well advanced in civilization, holding their own land. More earnest students of God's Word I have never seen.

The colored students come from Georgia, North and South Carolina and Virginia. As I looked down into the faces of some of them and thought of the needs of the people from which they come, I thanked God that He was raising up these workers in His vineyard. Here is a tall, manly-looking youth from beyond the Blue Ridge, in one of the far western counties of Virginia. There are no Bibles, very few schools, the deepest ignorance of God's word in his home. The Lord has plenty of work for that young man to do. The same thing is true of every one of that company. They are soon to become the teachers and the ministers to their people, centres of influence in the communities where they go.

Of a Sunday afternoon you might see every one of the recent converts coming of their own accord to study God's Word with their teachers. And this knowledge of the truth is not for themselves alone. They go out as teachers in the Sabbath schools about, and as readers in the cottages, and thus they fit themselves to be harvesters in the great field that God has opened for them.

H. B. FRISSELL.

COMMUNION AT OAKS, N. C.

Our Communion was the second Sabbath in the month. There were received at that time two persons. One of them has for many years been a member of the Presbyterian (white) church, but failing in her effort to get a letter, joined by profession. She and her husband are interesting characters. Their children number twenty-three, the youngest of whom is the mother of three children. Of the twenty-three children, four live near them, and they know where one other is, but the rest were sold away and they know nothing of them. The husband has been for many years a cripple from rheumatism brought on by exposure to cold and wet. He walks with two crutches, yet in this crippled state he works. By their industry, with the help of two sons, they thirteen years ago bought sixty-five acres of land. Of this he has given to each child here a home. The mother is very tall and well proportioned, and able now to keep up with any of the young people in doing her day's work. She is seldom at home a day, but works in all weathers. On the Sabbath she generally cares for the grandchildren, to give their parents a chance to go to Sunday-school, but Uncle David is a constant scholar. Some one asked him why he tried to learn when so old. He replied, "If I knew I should die to-morrow, I would learn all I can to-day."

The "school-house church" is nearly completed. The four acres of land were given by three of the members. Two hundred dollars from the A. M. A. and \$25 from friends in Springfield, Mass., is all the money received from abroad. The rest of the expense of the church building has been borne by the people here. They have been greatly helped in this by clothing and other presents from Northern friends. The house is not comfortably seated, and there are no desks on which the scholars can learn to write. We need, also, a bell and a communion service. There are thirty-seven scholars in day-school and sixty-five in Sunday-school.

E. W. DOUGLASS.

COMMUNION SABBATH AT WILMINGTON, N. C.

The tolling bell calls together a congregation of about seventy persons to worship in the neat brick church which itself is an evidence of Christian love. As we enter the church, we hear tones from the organ, which is being played by a young colored man who owes his education to the Gregory Institute. The morning service is one that meets the wants of the earnest seekers after truth who are waiting for the Word of Life. An infant is to be baptized, and its parents are

reminded of the responsibilities they are assuming, and that the future of their child rests largely with them. The value and influence of the Christian home are also dwelt upon by the pastor. After the rite of baptism has been administered, a short address is given on the thoughts expressed by the words, "Light is sown for the righteous and gladness for the upright in heart." The peace and abiding joy which belong to those whose minds are stayed on God, is dwelt upon.

Four persons presented themselves as candidates for admission to the church; to each one was given the right hand of fellowship, and in earnest words they were welcomed into the joys and efforts of the Christian life.

The Communion which followed was a season of quiet "waiting before the Lord."

The oldest member of the church, a good Christian woman, has, on account of illness, been unable to attend church through the winter. After the morning service, eight church members, with the pastor, went to her house and gathered at her bedside. "Rock of ages, cleft for me" was sung, and the truth felt as deeply by the few gathered in that humble room as anywhere in God's Church. The sacrament was administered, and the feeble voice joined with us in singing "Jesus, lover of my soul." Then, pointing upward, she whispered, "until we all meet there."

One of our members came seven miles from his home in the country to be present at the services. At 3 P. M. the Sunday-school children gather to spend a half hour in singing before the regular exercises of the school. At 7 o'clock the young people assemble in the mission room for a short service of song and instruction from God's Word. At 8 o'clock is the regular evening service, which is always well attended.

REBECCA G. JILLSON.

LETTER FROM MONTGOMERY, ALA.

Our last communion was Feb. 8. At that time twenty united with our church, varying in age from seven years to eighty-five—an old father who had never before made a profession. These were the fruit in part of the revival conducted by Rev. J. C. Fields. We expect others to unite at our next communion, on Easter Sunday.

The occurrence of most interest in our church of late is the departure of fourteen of our number for Liberia, Africa. They left yesterday for New York. They comprise two of our best families. One family consists of ten—husband and wife, with seven children, from one year old to seventeen, and the husband's mother, about seventy; the other a family of four—husband and wife and two children, one year old and ten. These families were in very good circumstances, industrious and well-respected. Their going is the result of long meditation, beginning even in the days of slavery. Their object seems to be to make a permanent home for themselves and children, combined with much of a missionary spirit. A farewell meeting was held in our church last Sunday morning, which was largely attended, and much interest was manifested. A nice little purse was made up to help them on their journey. I shall be surprised if some of our best young people do not turn before long in the direction of Africa as a missionary field.

Gov. O'Neal assures us that he will make his administration marked for its efforts at goodwill between the races and in behalf of general education in the State.

R. C. BEDFORD.

STUDENT'S LETTER.

FISK UNIVERSITY, NASHVILLE, Tenn., March, 1885.

"But when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Thus spoke the Saviour of men of the mustard seed, "less than all seeds." Scarcely had the dying echoes of the cannon in the late war ceased to vibrate about Nashville, when sowers of Christ came and planted a mustard seed, on one of the very forts which the cannon had quitted. The seed sprang up, and behold how great its branches have grown! He who looks upon the outcome of this seed as it is seen in Fisk University cannot doubt the power the institution is destined to exert. But will the numbers gathered in Fisk University and in similar schools, which are but a handful compared with the ignorant masses scattered abroad over the South, be able by the training and education they receive, to solve the question which the friends of the freedmen are continually asking: "Will the masses ever be reached?"

If one should ask him who has only passed through the great cotton plantations of Mississippi and Arkansas in the swamp regions of the Mississippi, who has seen the relics of slavery in the most degrading forms, has seen the ignorance and shiftlessness of the people, the oppression of the planters, the wretched tenure system and the almost hopeless poverty of the negroes, he would doubtless answer, "The masses can never be reached." Should one ask him who has only passed through the towns and villages of Tennessee, Georgia and Alabama, who has seen the sad need of churches and of efficient schools and teachers, he would probably answer, "Time is the great factor that will do the work in reaching the masses, if they are ever reached." But should one ask the question of a young man or woman who has received a good Christian training in Fisk University and who has year after year gone to these great plantations and there gathered in school hundreds of bright and energetic children, who has Sabbath after Sabbath gathered in his school-room, full to the utmost, children, parents and grandparents, all eager to learn and improve, he would emphatically answer, "Yes, the masses will be reached, and speedily." Among the masses the moral and Christian power of a young man or woman, liberally educated in the broadest sense, is truly wonderful.

In the back communities of the South the teacher is a great light for all the people. He is a power in the Church, the leader of the Sabbath-school, and the one looked upon as being a worthy example in all points of morality and advancement. In past ages, Teutonic invaders from Jutland, Schleswig and Holstein, swept down upon the Celts in Britain and conquered them. The few Celts who yielded to their more civilized invaders, accepting their customs and the influence of civilization shed upon them, and thus becoming a part of the great English people, did so because they saw in those about them that which was worthy of imitation. There are on the globe to-day no people who can see in those about them the qualities worthy of imitation quicker than the Negroes, and none have a greater tendency to imitate the good when they see it than they. Go to the waste places of ignorance, and frown upon Sabbath-breaking, and immediately, behold how quickly the young people intrusted to your care will fall into your way of thinking.

Go to the ignorant but honest and true parents, who intuitively know that there is a higher and better life, and who long after it with an unutterable longing, and kindly teach them about their faults; point out to them ways of improvement for their good, and see how gladly and confidently they accept your teaching.

These are not idle assertions, but experiences I have had year after year, teaching and working in various parts of the South. Send to the ignorant masses such educated men and women as I have mentioned, who will work, and behold what great shade the mustard seed sown in the Southland will make.

GEO. M. McCLELLAN.

THE INDIANS.

An energetic but peaceful raid has been made from our Indian work in Dakota upon the civilized and Christian cities of New England. Rev. C. W. Shelton, our Chicago District Secretary, Rev. T. L. Riggs, our devoted missionary at Oahe, and Yellow Hawk, the ex-chief and present pastor among the Sioux of Standing Rock, have visited together several cities in Connecticut and Massachusetts, laying before the churches the condition and wants of the great Indian tribes in the West, and appealing for aid for our useful yet needy missions among the Indians in Dakota and Nebraska. These meetings were largely attended by deeply interested audiences, and we hope that the result will be a newly-awakened zeal for the civilization and Christianization of the Indians.

The stirring hymn, "Awaked by Sinai's Awful Sound," was written by a full-blood Mohican Indian.

AN INDIAN CHIEF IN NEW YORK CITY.

Chief White Ghost, of the Crow Creek Sioux Indians, was recently in New York City with Gen. Armstrong, of Hampton, Va. The Chief has control of seven hundred families living on a government reservation in Dakota, and he holds his position by hereditary descent. He is about fifty-six years of age, has two wives, and although of a benevolent mien and peaceful in his preferences, is practically a heathen man, without education or a knowledge of the Christian religion.

Several addresses were made by Chief White Ghost, through an interpreter, during his visit to the East, the burden of his appeal being for protection from the encroachments of avaricious white settlers on his already diminished lands, and urging as a consideration the uniformly humane treatment shown to the whites by his father and by himself when they have sometimes had absolute power over their persons and lives.

During his stay in New York the Chief visited several places of interest, in company with a delegation of Indian and colored youth from Hampton. It is a matter of principle with an Indian not to be surprised at anything, and therefore it is difficult for an observer to detect, under so stolid an exterior, what impressions are received when one is so suddenly brought from wigwam life into immediate contact with the scenes of a great city. In a visit to one of the engine houses, where an exhibition of the celerity with which an alarm of fire is responded to, by the horses running to their positions while the men jump into their clothing and descend from the upper rooms by sliding down brass rods, and both horses and

men are ready for a start in a few seconds, a broad smile spread over the face of White Ghost. Crossing the Brooklyn Bridge in mid-air and above the masts of large vessels, hardly evoked an expression of wonder; nor did the engines and machinery for running the endless cables that move the cars excite much apparent interest. Fulton Market, with its wealth of edibles of every sort, had no attraction so great as the few stalls where a liberal supply of wild game was exhibited.

The Stock Exchange was visited, and from one of the galleries Chief White Ghost looked down upon the throng of brokers who buy and sell securities with a clamor only equaled in a mad-house. The interpreter endeavored to explain the business that was being transacted on the floor of the exchange, but without success, as no such words as "stocks" or "bonds" are found in the Indian language. In a later visit to the Produce Exchange, however, the dealings being in grains, provisions, etc., the nature of the transactions came within the comprehension of the chief.

The interpreter, himself a [Sioux Indian, is a Christian and a catechist at the Santee Agency, Nebraska. He related that in making the long journey East he sought to enlighten White Ghost as to God, and the mission of the Son of God to this earth. On one occasion after their arrival, the chief referred to this subject, saying that he had thought much of what had been said to him by the interpreter, and that he wanted to hear more about the same. It is expected that the interpreter will return with White Ghost to his reservation, hoping to further enlighten him in the knowledge of God, and thereby reach the seven hundred families who are so much under his sway. This is the wish of Major Gassman, U. S. Indian Agent at the Crow Creek Agency, and an excellent Christian man. Our readers will watch with unusual interest the result of this undertaking.

THE CHINESE.

GOOD NEWS FROM THE FIELD.

THE CHINESE NEW YEAR.

The first days of the Chinese year are its great days, and scarcely any exigency would be sufficient to induce a loyal Chinaman to forego the privileges which, as a holiday and a festival, the new year brings to him. Work is suspended. Trade, which has been superlatively brisk for a week or two preceding, is supposed to cease. Accounts have been squared; debts have been paid, or, if payment was impossible, have, in some way, been settled. And now, for two or three days, at least, mind and body are supposed to be at leisure. There is time to place offerings at the idol shrines with reference to good luck for the twelve months ensuing. There is time for formal—almost stately—calls, and mutual salutations. The head has been clean-shaven—at great expense of midnight oil, or gas, in numerous barber shops. The best clothes have come forth from the seclusion, possibly, of a full year preceding, and every man and boy in all our Chinese population is, for the time being, according to his own ideas, a gentleman.

I am always comforted to find how much of this festival time is given by our brethren to mutual exhortation and to prayer. I try to be with them in this as much as possible; and this year I wrote them a New Year's letter, which I ven-

ture to hope that those accustomed, month by month, to turn to *our* pages in the MISSIONARY, would like to read. It was as follows :

BETHANY CHURCH, SAN FRANCISCO, February 12, 1885.

To my Chinese Brethren in our California Missions :

I wish that I could tell you in your own language how greatly and how prayerfully I wish you a Happy New Year. But I cannot do this, and even if I could, I could not for the purpose make a New Year's Call on all of you. And, therefore, I write you this letter, and send it to you as my messenger.

The Apostle John, in his third Epistle, the second verse, writes : "Beloved, I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth.*" Shall I utter the same wish for you, Brethren? Do your Souls prosper so well that this would be a *good* wish for you?

This letter will not reach many of you till your New Year's festival is over. I trust that it will have been in all Missions a week of prayer; prayer for ourselves as Christians, that we may love one another as Christ loved us and gave Himself for us; that we may "grow in the grace and knowledge of our Lord Jesus Christ;" that we may be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." And I trust that not only now, but throughout the year, your prayer will not be for yourselves alone, but for your countrymen who still remain so far off from the true light of the world. When I think that there are probably 70,000 Chinese in California who are still worshipers of idols, and know little or nothing about the salvation which Jesus gives, I feel as though some way *must be found* to get at them, and tell them this good news, and persuade them to listen, and believe, and be saved. I do not know how to do it. Our schools are good, but they reach very few as compared with the whole number. Do you, who read this letter, know what more can be done? If so, write and tell me what you think about it.

One thing *is possible* : every Chinaman who loves Christ can try hard, with prayer to God, to bring some *one* of his countrymen to know and love Jesus during this year. If this should be done, then at the next New Year's Festival we should be rejoicing together and blessing God over *twice* as many Chinese Christians as there are with us to-day. Each one bringing only one, would double our number at this year's end. What will *you* do about it, my brother?

I could not cease to pray for you. I wish to help you in every way that is open to me. And I love to remember that Jesus knows all about it, and he ever lives to intercede for us.

The years are passing rapidly away. Soon there will be no more chance for us on earth to work for Christ and for the saving of men. Then we shall be in Heaven, I hope; and, oh, what a joy it will be there to see souls whom, through Christ, we have rescued from the power of sin and death!

Wishing you all this great joy, I am, yours in Christ,

WM. C. POND.

THE ANNUAL REPORT

of "The California Chinese Mission, Auxiliary to the A. M. A.," for the fiscal year ending Aug. 31, is now, after long but unavoidable delays, issued. This delay enabled the Treasurer to add a postscript to his annual report, which concludes with these cheery words: "The Permanent Property Account at this date (Feb. 1) shows a balance overdrawn and due the Secretary of \$326.75; but we are happy to announce that *the last note of the Mission has been taken up*, and that, outside this balance, *it owes no man anything but love.*" At the close of the preceding year the debt was \$4,120. The property of the Mission, consisting principally of two mission houses, and an interest in the third, all in San Francisco, may be reckoned as worth \$9,000.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

Hon. J. L. M. Curry, in his address before the New York Congregational Club, ladies being present, said :

"To these good sisters of mine here to-night, fruitful in good works, eager to ascertain where lies the path of duty and what you can do to carry out the work of Him who came not to be ministered unto, but to minister, and who gave His life a ransom for many, let me say that in my humble judgment, of all the phases of this great problem which presents itself before us and oppresses us in our efforts to solve it, the most serious is, What are you going to do with the negro woman at the South? You cannot elevate, you cannot civilize, you cannot Christianize a race or a people if your efforts are given to the male sex to the exclusion of the female. Woman-upbuilding in connection with this great work, is one of the most serious of the questions upon us."

Presuming that what one wants to know, all may need or be glad to learn, we adopt the plan of occasionally publishing inquiries made of us, with the replies given, hoping thereby to give useful information to many. If the Secretary of the Bureau of Woman's Work should be present at any of your missionary meetings, she would be glad to answer questions, and doubtless many would be asked. In like manner will she gladly welcome questions which may be answered through the medium of the magazine pages.

QUESTIONS AND ANSWERS.

MASSACHUSETTS.—Will you be kind enough to send me word to whose order a check should be made payable which is to pay for one share in the expense of a missionary teacher?

Make check to order of H. W. Hubbard, Treasurer, and send it to Miss D. E. Emerson, Secretary, 56 Reade street, New York, that she may arrange for the missionary letters in response.

MAINE.—Having formed a mission society among the children, I am looking for some place for the distribution of their funds. I would like to send their money for some object from which they may hear directly, as it would keep them interested and also interest the fathers and mothers. Please write me of some *small amount* works.

By all means take a share—\$20—in the support of a teacher from whom you may hear each month. Her letters will give you the every-day details and experiences of missionary life, and the interest thus awakened will help to raise the funds in time for payment within our fiscal year, which closes in September.

CONNECTICUT.—We are interested in the Indian work, and will take several shares in support of a teacher. We would like information as to the missions. Why is the home of which Miss Webb is matron called the "Dakota Home?"

"Dakota" is the Indian name of the large family of Sioux Indians in the Northwest. They occupy the reservation in the southwest part of Dakota Territory, and the school at Santee Agency, Nebraska, draws its students from these tribes; hence, the home for girls is called the "Dakota Home."

NEW HAMPSHIRE.—Have you something that will add to the interest of a missionary meeting that you can send to be used at our next meeting?

Printed documents are always ready and are useful, but the missionary letter from the field, written expressly for you, is what you most need. Take a \$20 share in the support of a teacher and receive such a letter every month.

OHIO.—Is there any sewing that can be done by girls and young ladies that will interest them and from which donation they may have report?

Yes; all donations of goods, if previously arranged for, may be acknowledged from the field. And there is work for girls to do. Besides bed and table linen and garments, of which we need large supplies each year, there are many articles combining utility and ornament needed for the rooms of boarding students, both among the freedmen and Indians, such as shoe-bags, whisk-broom cases, comb and brush cases, hairpin holders, paper and letter racks, bureau covers, pin-cushions, etc., etc. Nor are these articles merely for convenience and ornament. They have their influence in teaching order and neatness, and a degree of refinement in this great work of *home making*. Help us, all you who can.

A MISSIONARY LETTER.

To Friends interested in our Work, greeting:

Sitting at my open window this bright Saturday morning, enjoying the balmy air, while busy preparing work for my sewing class, my thoughts go out to my fellow workers for the field, but who have not the privilege of being *on it* as I have, and an impulse comes to me to communicate to you who are not seeing and feeling these things as we can, some of the experiences that come to us daily, so I have thrown down my scissors and taken up my pen, hoping it will “indite a good matter.”

The first thing in order, then, is a brief account of my primary Sabbath-school class, held upon Sunday mornings. In the afternoon I teach a class of adults, but my primary class is a greater tax upon me than the other, though now we get along better than at first. The first Sunday I took these little ones to instruct, the prospect of gaining and holding their attention seemed so discouraging that I nearly despaired of ever accomplishing it; for not one could read, and scarcely could they talk, but it was not for any lack of tongue, for when I spoke to them that little member would become visible, either by being rolled out of the mouth or into the hollow of the cheek, but I had the seats turned round, so they'd face the wall and me, instead of the other class, and with the help of a blackboard and little papers and illustrations that a friend kindly sent me, they have become aroused and eager to learn about the Bible. I promised them a Bible all around if they'd come regularly for two months and learn the Bible verse on each ticket that I gave them. Thus far the prospect is that I shall be out of pocket to the value of twenty-three Bibles. Even a little street waif, who between his waking and sleeping hours is a terror and dread to all peace-abiding citizens, says he likes to come, and means to come every Sunday. One little boy, in trying to repeat his verse, got it mixed up with another, and this was the result: “Remember Lot's wife, to keep her holy.” At another time one asked very earnestly: “Say, teacher, if we are all one blood, why is it some's black and others white?”

Last Saturday I called at a place four miles down the railroad track at a house quite a piece back in the woods. It was just cool and pleasant enough to make such a walk a never-to-be-forgotten delight. I passed stragglers on the road, both colored and white, but they were all civil. On the way I asked a young colored

man the right direction. He showed me very pleasantly, whereupon I handed him some temperance leaflets. He expressed his gratitude, saying he was so thankful to get anything to help his school along; that he lived at ——, and had recently started the only Sabbath school in the place; at present it numbered twenty members, but it was enlarging. Many of them could read a little out of a few Testaments they had, and they could all sing the old-time songs. Becoming much interested in this account, I charged him to call at the Institute when he went to town, and I would furnish him with more ammunition wherewith to “hold the fort” out in the “brush.” Shortly after leaving him I struck off into the woods, and soon heard, a short distance in front of me, a voice singing “Poor Old Joe” so sweetly that, if it had not been so *tuney*, I should have taken it for a bird’s caroling. Now the songstress comes in sight, balancing upon her head a half bushel of corn, while her big lazy brother, strolling behind, uses a switch he has taken from a rattan tree, to strike at things as he passes them. They were going to mill, and as it was their house I was going to visit, I had no further difficulty in finding it. My approach was heralded by the usual stampede, barking of dogs, squealing of pigs, squawking of geese and cries of children—“Here comes teacher.” Standing in the doorway awaiting their invitation to enter, I surveyed the premises; rags, dirt, greasy floor, smoke-begrimed rafters, some mud daubed on one side, while air filled up the crevices in the other; two rough board beds, for ten in family, a rickety stand in the middle of the floor, three babies, one tending the other, while the newest one was in its mother’s arms. All this met my gaze while the air was filled with tobacco, parching corn, frying pork and burning fat, and this is the home of one of our most promising scholars. God help her! But in conversing with different members of the household I found they had an idea or two beyond mere animal existence. And my heart burned at the thought that rays from the American Missionary Association had reached even to this family out here, hid in the forest, and had brought light into the most intense darkness. And the brightening progress will go on until it becomes a habitable home.

Do you not think I had a profitable experience? Well, it is only one out of a great many.

CHILDREN’S PAGE.

GOOD-FOR-NOTHING MADGE.

BY MARY MORRISON.

“Madge, you’re a good-for-nothing girl. You are all the time climbing trees, chasing after Rover, or if you do stay in the house, you want to curl up on the rug and read story books. I don’t see what you were made for!”

So said Aunt Penelope as she dusted the mantelpiece for the third time in one morning, and ended by stumbling over her little niece who had just come in from school and sat on the floor with a

story book in one hand and a jumping rope in the other. Rover stood looking in at the door.

At first Madge pouted and was angry, then the tears came into her eyes and she got up and turned silently away, not trusting herself to speak.

“Grouty, too,” said Aunt Penelope to herself, who had only noticed the silent going away and not the falling tears. She was one of those people who are

really kind in heart, but had forgotten that children could not be expected to act like grown people all the time.

Madge had brought home some boiled chestnuts to her aunt, but she could not make up her mind to give them to her.

"Good-for-nothing Madge" ran in her head all day, and at night she dreamed that the figure on top of the soldiers' monument turned and pointed his bayonet at her and cried "Good-for-nothing Madge."

The next day was Sunday.

Madge's mother fastened her little girl's cloak about her, tied on her little round bonnet, and gave her a kiss as she said:

"You are mamma's sunshine, little girl. Did you know it?"

Oh, what a glad bound the child's heart gave. She was not "good-for-nothing Madge" to everybody.

Madge was not often interested by sermons, but that day they had a talk from one of the Secretaries of the American Missionary Association, and he told such interesting stories about the schools for the colored children in the South that she was sorry when he stopped speaking. He had said children could help, too.

As she passed home under the monument it was a relief to her to see the bronze soldier standing immovable, with his bayonet pointing up instead of at her.

Madge had a plan. She would get up a children's society and have a dolls' reception, or something, to raise money to help the mission work. If God will help me, and I know he will, even Aunt Penelope shan't say any longer that I am "good-for-nothing Madge."

And so it happened that that pretty Dolls' Reception where the children sang so sweetly, and where the ice-cream was so refreshing, and where they had that cunning little nurse with the white cap and apron in the dolls' hospital, where we saw all those poor, broken dollies—it all was Madge's plan. And Madge herself made all those pretty paper dolls, and arranged the baby-house with the parlor bed-room and kitchen.

Then in a little miniature lake, surrounded with grass and flowers, they had a swimming doll.

They had, too, a walking doll and a talking doll, and it really seemed from the programme as if dolls could do almost everything.

And when the money, twenty-five dollars, was counted over and handed to Madge for the Freedmen, she hardly knew whether to dance or to cry for joy.

There was one thing, though, that made her smile down to the bottom of her heart. She heard Aunt Penelope say, "Yes, Madge is good for something, after all."

RECEIPTS FOR FEBRUARY, 1885.

MAINE, \$178.00.

Augusta. So. Cong. Ch. and Soc.....	\$32 25
Bangor. "Busy Bees," of Hammond St. Ch., for <i>Wilmington, N. C.</i>	13 00
Brunswick. By Mrs. J. D. Lincoln, for <i>Selma, Ala.</i>	5 70
Buckfield. Mrs. C. H. Prince, for <i>Stu-</i> <i>dent Aid, Atlanta U.</i>	6 00
Edgecomb. Cong. Ch.....	5 00
Farmington. 3 Sab. Sch. Classes., Cong. Ch., for <i>Student Aid, Tougaloo U.</i>	5 00
Gorham. Sab. Sch., by J. A. Hinckley, for <i>Selma, Ala.</i>	18 05
Hampden. Cong. Sab. Sch.....	14 00
Lewiston. Ladies' Miss'y Soc. of Pine St. Ch., for one share.....	20 00

North Bridgeton. Miss Proctor's School, for <i>Wilmington, N. C.</i>	\$1 00
Scarborough. "A Friend in Cong. Ch." Union. By Miss L. E. Norcross, for <i>Selma, Ala.</i>	50 00
Washington. By Miss A. L. McDowell, for <i>Selma, Ala.</i>	2 00
West Falmouth. By Mrs. M. E. Hall, Bbl. of C., I. for <i>Selma, Ala.</i>	1 00
West Brooksville. Cong. Ch.....	4 00

NEW HAMPSHIRE, \$221.65.

Amherst. Cong. Ch.....	11 50
Candia Village. Jona. Martin.....	5 00
Concord. South Ch., 45.81, to const. DEA. HENRY H. MANN L. M.; First Ch., 30.....	75 81

Concord. Ladies of First Cong. Ch., for Student Aid, Fisk U.....	\$9 76	N. C., 8.—Roxbury. Mrs. M. F. Al- len, for Chapel, Talladega C., 5.....	\$250 00
Deerfield. Cong. Ch. and Soc.....	12 00	Beverly. Dane St. Sab. Sch., for Stu- dent Aid, Fisk U.....	50 00
Derry. Ladies, Bbl. of C, for McIntosh, Ga.....		Blackstone. Cong. Ch.....	7 00
East Derry. First Ch.....	20 06	Brookton. Mrs. B. Sanford, for freight	2 00
Exeter. Miss Abby L. McIntire, for Wilmington, N. C.....	5 50	Brookfield. Cong. Sab. Sch., for Stu- dent Aid, Fisk U.....	77 35
Francetown. Cong. Ch.....	25 00	Chesterfield. Cong. Ch.....	2 00
Greenville. Cong. Ch.....	7 82	Dalton. Cong. Ch. and Soc., to const.	
Hanover Center. Cong. Ch.....	1 45	Rev. Geo. W. Andrews and Mrs. Ly- man Goodnow L. M's.....	60 00
Hinsdale. Cong. Ch. and Soc.....	9 47	Easthampton. Rev. A. M. Colton.....	5 00
Hopkinton. Mrs. E. T. Harrill, for Stu- dent Aid, Atlanta U.....	10 00	Everett. Cong. Ch. and Soc.....	16 00
Keene. Ladies, Bbl. of C, for McIn- tosh, Ga.....		Fitchburg. Cal. Cong. Ch., 13, and Sab. Sch., 47, for Student Aid, Atlanta U.....	60 00
Manchester. First Cong. Ch.....	4 21	Fitchburg. Rollstone Ch., J. A. Conn's S. S. Class.....	4 00
Penacook. Cong. Ch.....	16 57	Freetown. Cong. Ch. and Soc.....	11 20
Shelburne. Mrs. Mary C. Ingalls.....	2 50	Georgetown. Memorial Ch.....	38 63
Wolfboro'. Rev. S. Clark.....	5 00	Grafton. Sew. Circle of Cong. Ch., for freight.....	1 00
VERMONT, \$428.97.			
Burlington. "A Friend".....	\$10 00	Granby. Cong. Ch. and Soc., to const.	
East Hardwick. Cong. Ch. Sab. Sch. to const. Mrs. CAROLINE UNDERWOOD L. M.....	36 98	FREDERICK C. TAYLOR L. M.....	32 50
Lyndon. S. B. Mattocks.....	2 00	Great Barrington. Francis Whiting, 10; E. J. Van Lennep, 5; Justin Dewey, 5; Alfred Peck, 5; E. Hollister, 2; Mrs. E. J. Collins, 2; C. J. Burget, 1; Mrs. B. Palmer, 1.....	31 00
Manchester. Rev. and Mrs. A. C. Reed, for Student Aid, Atlanta U.....	25 00	Greenfield. Miss Jeanette Thompson, 100; Mrs. Cordelia T. Hitchcock, 15.....	115 00
Montpelier. Amy B. Fisk.....	10 00	Greenfield. Cong. Sab. Sch., for Student Aid, Fisk U.....	25 00
Newbury. By Rev. L. S. Bates.....	1 00	Hanson. Cong. Ch. and Soc.....	5 34
North Thetford. Cong. Ch. and Soc.....	5 00	Harwich Port. Pilgrim Ch., to const.	
Pittsfield. Cong. Ch.....	13 00	Mrs. MARY P. BURGESS L. M.....	30 00
Rutland. Nancy Green, for Student Aid, Talladega C.....	9 50	Haverhill. West Cong. Ch. and Soc., 16, and for freight, 2.....	18 00
Sheldon. Cong. Ch.....	7 50	Hinsdale. Geo. T. Plunkett, 3; "Cash," 1.....	4 00
Shoreham. Cong. Ch.....	12 00	Hinsdale. Rev. J. H. Laird, Home Sab. Sch., for Student Aid, Fisk U.....	1 00
Windham. Cong. Ch., 29.20, and Sab. Sch., 9.79, by H. H. Thompson, Co. Treas.....	38 99	Holliston. "Bible Christians of District No. 4".....	25 00
Wolcott. Cong. Ch.....	2 75	Hopkinton. Cong. Sab. Sch.....	75 00
Ladies of Vermont. By Mrs. Henry Fairbanks, for McIntosh, Ga.: Barton Landing, 5—Castleton, 3—Dorset, 3.40 —East Rupert, 60c.—Essex Centre, 2— Guildhall, 3—Mrs. F. L. Small, 1—Un- derhill, 6.10—Cornwall, 21.18—Waits- field, 10—St. Johnsbury, 159.87—Or- well, 13.10—Springfield, 11.....	239 25	Leicester. Rev. Samuel May, 5; Mrs. John Orr, 11, for Student Aid, Talla- dega C.....	16 00
Ladies of Vermont, Clothing and freight, for McIntosh, Ga.: Barton Landing, 1 bbl., 2—Bridport, 1 bbl., 3—Charlotte, 1 bbl., 2—Derby, 1 bbl., 3—Ludlow, 1 bbl., 2—McIndoes Falls, 1 bbl.—Middle- bury, 1 box—Newport, 2 bbls., 2—St. Johnsbury, 1 box—West Brattleboro', 2 bbls.—Weybridge, 1 bbl., 2.....	16 00	Lenox. Mrs. Emily Washburn, 5; Mrs. Mary Schenck, 5.....	10 00
MASSACHUSETTS, \$3,000.75			
Agawam. Cong. Sab. Sch., for Hamp- ton N. & A. Inst.....	5 00	Leverett. Mission Sab. Sch., by R. A. Field.....	2 50
Amesbury. Mrs. A. L. Bayley, for one share.....	20 00	Lexington. Hancock Ch., for Wilming- ton, N. C.....	15 00
Amesbury and Salisbury. Union Evan. Ch.....	13 37	Lowell. Highland Cong. Sab. Sch. for Student Aid, Straight U.....	12 00
Amherst. Mrs. Olive Stearns 10, for Student Aid, Tougaloo U.; Cong. Soc., bbl. of C, for Tougaloo U.....	10 00	Maplewood. Miss Johnson, for Wilming- ton, N. C.....	2 00
Amherst. Mrs. W. I. Cole, for Student Aid, Atlanta U.....	5 00	Marblehead. James J. H. Gregory, 1 box Vegetable Seeds, for Talladega, C. Marion. Cong. Ch. and Soc.....	8 84
Andover. "Mr. and Mrs. C. C. S." 1.50; "Master F. A. S.," 1, for Student Aid, Talladega C.....	2 50	Marlborough. Union Cong. Sab. Sch., for Building fund for Tillotson C. and N. Inst.....	100 00
Ashfield. Henry Taylor and family.....	9 50	Matfield. W. I. E. Shaw, for freight.....	1 00
Ashfield. Ladies of Cong. Ch., for freight.....	1 50	Monson. Mrs. C. O. Chapin.....	5 00
Attleborough. Second Cong. Ch. and Soc., to const. ALBERT H. TUCKER L. M.....	32 00	Newbury. First Cong. Sab. Sch. for Student Aid, Fisk U.....	30 00
Boston. "M.," 150; S. D. Warren, 50; "Friend," for Wilmington, N. C., 10; "A Friend," 5.—Dorchester. Sec- ond Cong. Ch., for Indian M., 12; "Friends," for Indian M., 10; Sec- ond Cong. Sab. Sch., Mr. Blanchard's Class, for Student Aid, Wilmington,		Newbury. First Ch. and Soc.....	19 18
		Newburyport. JULIA N. BALCH, to const. herself L. M.....	30 00
		Newburyport. Freedman's Aid Soc., for Student Aid, Fisk U.....	20 00
		Newburyport. Mission Band of Belle- ville Ch., for Bird's Nest, Santee Agency.....	5 00
		Newburyport. Mission Band, Belleville Ch., for freight.....	1 95
		Newton Center. Rev. Mr. Furber and the Misses Loring, 100; Maria B. Fur- ber Missionary Soc., 30; Ladies' Benev. Soc. 20, for Student Aid, At- lanta U.....	150 00
		Newton Center. M. B. F. Miss'y Soc., for one share.....	20 00
		Newtonville. Central Ch. and Soc.....	81 56

Newtonville. Central Cong. Sab. Sch., for Student Aid, Fisk U.....	\$25 00
Norfolk. Cong. Ch.....	3 00
Northampton. "A Friend".....	100 00
Oxford. First Cong. Ch. and Soc.....	69 92
Pittsfield. Mrs. Mary Clapp, 25; Walter Cutting, 5; Judge Joseph Tucker, 5; Dr. A. M. Smith, 5.....	40 00
Randolph. Miss Abby Turner, for Stu- dent Aid, Atlanta U.....	50 00
Reading. Mrs. Susan Bancroft, 5; "A Friend," 2.....	7 00
Salem. Primary Dept. Tabernacle Sab. Sch., for Student Aid, Talla- dega C.....	20 00
Shelburne Falls. Cong. Ch. and Sab. Sch., for Student Aid, Fisk U.....	23 00
South Hadley Falls. Cong. Sab. Sch., for Student Aid, Fisk U.....	20 00
South Hadley Falls. Cong. Ch., for Indian M.....	5 00
South Weymouth. Second Cong. Ch. and Soc. (5 of which for Student Aid, Atlanta U.), to const. Mrs. EMILY F. TORREY and ALLEN T. TIRRELL, L. M.s.....	58 00
Spencer. Cong. Ch. and Soc.....	213 23
Stoughton. Betsey E. Capen.....	1 00
Sunderland. W. Campbell.....	5 00
Topsfield. Cong. Ch., Bbl. of C., for Tougaloo U.....	9 00
Truro. First Cong. Ch. and Soc.....	14 35
Wakefield. By John W. White, for Stu- dent Aid, Talladega C.....	56 26
Waltham. Trin. Cong. Ch., 45.57; Trin. Cong. Sab. Sch., 10.69.....	3 00
Watertown. "Two Friends," 2; "A Friend," 1.....	6 02
Westfield. Second Cong. Ch., for Straight U.....	50 00
West Newton. S. E. Howard, for Stu- dent Aid, Talladega C.....	8 00
West Newton. Bbl. of C. for Straight U.....	2 00
West Springfield. Park St. Cong. Ch., for Student Aid, Tougaloo U.....	30 00
Whitinsville. Annie L. Whitin, for freight.....	10 00
Williamsburg. Ladies' Sewing Soc., for Student Aid, Talladega C.....	1 28
Winchendon. "O. T. C.," for Mission- ary, Chattanooga, Tenn.....	35 00
Winchendon. Atlanta Soc., Bbl. of Bed- ding, for Atlanta U.....	15 00
Woburn. Ladies' Charitable Reading Soc., for freight.....	145 77
Worcester. Old South Ch. and Soc. to const. Mrs. A. C. MONROE L. M.....	\$2,600 75
Yarmouth. Cong. Sab. Sch., for Student Aid, Fisk U.....	
By Charles Marsh. Treas. Hampden Benev Assn : Monson, 40; Westfield, First Ch., 70 for Scholarship and 30 for Indian work, Hampton N. and A. Inst.....	

LEGACIES.

Groton. Estate of Mary E. Hildreth...	300 00
Worcester. Estate of Asaph R. Mar- shall, by Mrs. Betsey E. Marshall, for Indian M.....	100 00
	\$3,000 75

CLOTHING, ETC., RECEIVED AT BOSTON
OFFICE—MAINE—South Berwick, Lad-
ies of Cong. Ch., 1 Bbl., for Wil-
mington, N. C.—NEW HAMPSHIRE—
Hancock, Ladies of Cong. Ch., 1 Bbl.,
for Athens, Ga.—MASSACHUSETTS—
Brockton, Mrs. B. Sanford, 1 Bbl., for
Tougaloo U.—Chelsea, Third Ch., 1
Box, for Williamsburg, Ky.—Dor-
chester, Misses Tolman and Wilder, 2
Bbls., for Wilmington, N. C., Mrs.
R. L. Prouty, Bundle of Papers—East

Bridgewater, 1 Box—Haverhill, West.
Cong. Ch., 1 Bbl., for Talladega C.—
Matfield, W. S. E. Shaw, 1 Bbl., for
Macon, Ga.—Newburyport, Mission
Band of Belleville Ch., 1 Box, for
Santee Agency, val. 8—Stoneham,
Ladies of Cong. Ch., 1 Bbl., for Kit-
trelle, N. C.—Watertown, Ladies of
Phillips Ch., 1 Bbl., val. 46, for Mc-
Intosh, Ga.—Whitinsville, Mrs. Annie
L. Whitin, 1 Bbl.—Woburn, Ladies
Charitable Reading Soc., 1 Bbl., for
Williamsburg, Ky.—CONNECTICUT,
Windsor Locks, Cong. Sab. Sch., 2
Pkgs S. S. Books, for Straight U.

RHODE ISLAND, \$1,246.79.

Kingston. Cong. Ch.....	\$18 74
Little Compton. United Cong. Ch. and Soc.....	20 05
Providence. "Friends," for Wilming- ton, N. C.....	8 00
	\$46.79

LEGACY.

Providence. Estate of William S. Mer- rill, by T. Salisbury and M. E. Torrey, Executors.....	1,200 00
	\$1,246 79

CONNECTICUT, \$3,996.19.

Branford. H. G. Harrison.....	\$10 00
Abington. Cong. Ch.....	7 50
Bridgeport. Second Cong. Ch. Sab. Sch., 25; "A Friend," 1, for Building fund, Tillotson C. & N. Inst.....	26 00
Bridgeport. "A Friend".....	3 00
Canton Centre. William G. Hallock.....	5 00
Chester. Cong. Ch.....	40 00
East Wallingford. Mrs. Benj. Hall.....	5 00
East Windsor. Samantha Wells.....	5 00
Ellington. "A Friend".....	2 00
Enfield. First Cong. Ch., to const. Miss AMELIA E. JOHNSON L. M.....	75 00
Enfield. Cong. Ch., for Tillotson C. & N. Inst.....	20 00
Fair Haven. First Cong. Ch.....	81 60
Glastonbury. Cong. Ch., to const. Miss ALICE M. GOODRICH, Miss LUCY V. RANKIN, DEB. CHARLES H. BARTHOLO- MEW, REV. LEWIS R. SCUDDER and THOMAS H. L. TALLOTT L. M.'s.....	158 63
Guilford. Miss Seward's S. S. Class, for Reading Room, Lexington, Ky.....	2 00
Hartford. T. Lyman, 100; Miss Caroline Collins, 50; Roland Mather, 20; Misses N. and G. Blythe, 20; Mrs. W. N. Pal- mer, 5; "A Friend," 5, for Indian M.....	200 00
Hartford. Asylum Hill Cong. Ch., "A Friend," 45; Mrs. L. M. Hotchkiss, 1.50.....	46 50
Hartford. Major W. J. Wood, for Stu- dent Aid, Talladega C.....	25 00
Hartford. Asylum Hill Cong. Sab. Sch., for Student Aid, Atlanta U.....	10 00
Huntington. Mrs. B. N. Seymour, for Student Aid, Atlanta U.....	10 00
Marlborough. "A Friend".....	5 00
Meriden. Centre Cong. Ch., 25; "A Friend," 1.....	26 00
Milford. Rev. Geo. H. Griffin, for Building fund, Tillotson C. and N. Inst.....	25 00
Mount Carmel. Cong. Ch.....	31 75
New Britain. South Ch., 44.74; First Ch., 44.74, for Hampton N. and A. Inst.....	89 48
New Haven. Davenport Ch. Sab. Sch., for Tillotson N. & A. Inst.....	50 00
New Haven. Prof. Wm. E. Chandler, 25; "A Friend," 5.....	30 00
Norwich. Ladies, by Mrs. Geo. Coit, Box of Goods, val. 125, 5 for freight, for Santa Fe, N. M.....	5 00
North Stamford. "A Friend".....	5 00
Norwich. First Cong. Ch., ad'l.....	4 11

Rockville. Hon. Geo. Maxwell, 100; Geo. Sykes, 25, for <i>Building fund</i> , <i>Tillotson C. & N. Inst.</i>	\$125 00
Southington. Union Service, for <i>Indian M.</i>	35 00
Southport. Cong. Ch., for <i>Indian M.</i>	255 00
Terryville. "A Friend," for <i>Student Aid, Fisk U.</i>	100 00
Thomaston. Cong. Ch.	30 43
Wallingford. First Cong. Ch.	51 86
Warren. First Cong. Ch. and Soc.	25 00
Waterbury. First Cong. Ch., 43.80; Ladies' Benev. Soc. of First Ch., 10; Second Cong. Ch., 42; Mrs. Mary L. Mitchell, Second Ch., 110; Second Cong. Ch., 150, for <i>Indian M.</i>	356 04
Waterbury. First Cong. Ch.	150 85
Wauregan. By Rev. S. H. Fellows.	2 00
Weston. Cong. Ch.	10 00
Westport. Saugatuck Cong. Sab. Sch.	4 94
Winthrop. Mrs. M. A. Jones, 1.50; Miss C. Rice, 1.	2 50
Woodbury. Ladies' Miss'y Soc., for <i>Scholarship End. Fund, Fisk U.</i>	12 00
Woodbury. Mrs. C. P. Churchill, for <i>Indian M.</i>	2 00

LEGACIES.

Hartford. Estate of Dr. John R. Lee.	1,330 00
Middlefield. Estate of Rev. Chas. L. Mills, by Lyman A. Mills, Ex.	500 00

\$3,996 19

NEW YORK, \$2,797.82.

Amsterdam. S. Louise Bell, 4.50; M. R. Wright, 50c.	\$5 00
Bristol Centre. First Cong. Ch. Sab. Sch., for <i>Student Aid, Talladega C.</i>	13 30
Brooklyn. Mrs. Mary Whiton, 20; "A Friend, 1.75.	21 75
Buffalo. First Cong. Ch.	150 00
Canandaigua. Miss Kittie Artes, for <i>furnishing room, Williamsburg, Ky.</i>	5 00
Camden. Cong. Ch. and Soc. (10 of which from Ladies' Miss'y Soc.)	32 21
Essex County. "L. H. P."	100 00
Flushing. First Cong. Ch. and Soc.	34 32
Franklin. Cong. Ch.	43 83
Goshen. "A Friend," for <i>Bibles and Testaments</i>	1 00
Hamilton. Cong. Ch.	19 00
Honeoye. Cong. Ch.	44 20
Leroy. Delia A. Phillips	10 00
Lisbon. First Cong. Ch.	17 00
Lockport. Cong. Ch. Sab. Sch. to const. Miss ELIZABETH STAHL L. M.	75 00
Lockport. Ladies of First Cong. Ch., Bbl. and Box of C., and Box of S. S. Papers, for <i>Talladega C.</i>	17 35
Mount Sinai. Cong. Ch.	4 00
Newtonville. Mary and Margaret J. Cushman.	4 00
New York. "An Unknown Friend," for <i>Berea C.</i>	1,000 00
New York. Broadway Tab. Sab. Sch., 560; Bethany Sab. Sch., 70; "A Member of Congregation," 70; Contributed at special meeting, for <i>Hampton N. & A. Inst.—Broadway Tab. Ch. Sab. Sch., 70, for Hampton N. & A. Inst.</i>	770 00
New York. Pilgrim Ch., 40, to const. Mrs. MATILDA G. FERRIER L. M.; Pilgrim Ch. Sab. Sch., 30, for <i>Hampton N. & A. Inst.</i> ; Pilgrim Ch. Sab. Sch., 25, for <i>Teacher, Ladies Island S. C.</i>	95 00
New York. Gen. C. B. Fisk, 30, to const. Miss ANNA WHELAN L. M.; S. F. Tobias, M. D., 5.	35 00
New York. Mrs. Henry C. Houghton, for <i>a Missionary</i>	20 00
New York. S. T. Gordon, for <i>Talladega C.</i>	5 00
North Pitcher. Cong. Sab. Sch.	1 00

Oswego. Mrs. F. A. Gray.	\$3 00
Palmyra. G. G. Jessup.	2 00
Paris. Cong. Ch.	18 50
Perry Centre. Ladies' Benev. Soc., Bbl. of C., val. 85, and 8 for <i>Student Aid, Tougaloo U.</i>	8 00
Rochester. Gen. A. W. Riley.	50 00
Rome. Rev. Wm. B. Hammond.	5 00
Sherburne. Chas. A. Fuller, for <i>Student Aid, Talladega C.</i>	5 00
Tompkinsville, S. I. Mrs. Maria Snyder.	4 50
Vernon Center. Rev. G. C. Judson.	2 00
Walton. First Cong. Ch.	58 26
Waterville. Pres. Sab. Sch., for <i>Student Aid, Fisk U.</i>	50 00
Westmoreland. First Cong. Ch.	5 60
——. "A Friend".....	7 00
Woman's Home Missionary Union, by Mrs. L. H. Cobb, Treas., for shares, Fairport, 20—Oswego, 20—Walton, 20.	60 00

NEW JERSEY, \$121.00.

Montclair. First Cong. Ch. Sab. Sch., for <i>Student Aid, Hampton N. & A. Inst.</i>	70 00
New Brunswick. Mrs. S. L. Chester.	5 00
Paterson. Auburn St. Cong. Ch.	13 50
Upper Montclair. Christian Union Cong. Ch., ad'l.	32 50

PENNSYLVANIA, \$10.75.

Neath. Cong. Sab. Sch.	3 25
North East. Mrs. M. K. Spooner.	5 00
Providence. Welsh Cong. Ch.	2 50

OHIO, \$990.14.

Austintown. Cong. Ch.	17 65
Brooklyn. Cong. Ch.	9 40
Bryan. S. E. Blakeslee, for <i>Indian M.</i>	5 00
Chagrin Falls. "Earnest Workers," for <i>Student Aid, Tougaloo U.</i>	10 00
Cleveland. Grace Cong. Ch.	1 85
Cleveland. Miss B. M. Dutton, for <i>Student Aid, Fisk U.</i>	25 00
Cleveland. Ladies' Home M. Soc., Bbl. of C., for <i>Tougaloo U.</i>	
Columbus. Mrs. P. L. Alcott, to const. REV. WILLIAM P. ALCOTT, MRS. WILLIAM P. ALCOTT and PHEBE R. CRAFTS L. M's.	100 00
Columbus. Woman's Miss'y Soc. of First Cong. Ch., for <i>Teacher</i>	25 00
Lyme. Cong. Ch.	14 74
Oberlin. Ladies' Aid Soc. of First Cong. Ch., for <i>Missionary, Atlanta, Ga.</i>	75 00
Oberlin. Second Ch. Sab. Sch., for <i>Student Aid, Storrs Sch.</i>	18 00
Ruggles. Cong. Ch.	10 00
South Salem. Daniel S. Pricer.	5 00
Springfield. First Cong. Ch., 20, and Sab. Sch., 15, to const. Miss IDA M. FOLGER L. M.	35 00
Springfield. Woman's Home M. Soc. of First Cong. Ch., for <i>Missionary, Savannah, Ga.</i>	20 00
Strongsville. "Friends," for <i>Student Aid, Tougaloo U.</i>	10 00
West Williamsfield. Cong. Ch. and Soc.	5 00
Weymouth. Cong. Ch.	2 00
Youngstown. Mrs. J. D. Whitney, for <i>Woman's Work</i>	1 00

\$389 64

LEGACIES.

Cincinnati. Estate of Mrs. Rev. A. C. Page, by her niece, Mrs. F. W. C. Crane.	100 00
Oberlin. Estate of J. W. Merrill.	500 50

\$990 14

INDIANA, \$10.00.

New Corydon. Geo. Stolz.	10 00
-------------------------------	-------

ILLINOIS, \$613.61.

Atkinson. Mrs. Thomas Nourse, for <i>Student Aid, Talladega C.</i>	\$5 00
Canton. First Cong. Ch.	55 20
Champaign. "Mission Band and Friends," for <i>Student Aid, Talladega C.</i>	13 00
Chicago. First Cong. Ch., 125; N. E. Cong. Ch. Sab. Sch., 59.72.....	184 72
Chicago. James W. Porter, for <i>Student Aid, Atlanta U.</i>	20 00
Danville. Geo. Yeomans, for <i>Student Aid, Talladega C.</i>	2 85
Delavan. R. Houghton.....	10 00
Dunlap. Elmira Jones.....	10 00
Elmwood. Cong. Ch.	20 00
Evanston. Cong. Ch.	30 50
Evanston. Ladies of Cong. Ch., for <i>Mis- sionary, Mobile, Ala.</i>	30 00
Galesburg. "A friend to the op- pressed".....	3 00
Gridley. Ladies' Miss'y Soc. of Cong. Ch., for <i>Missionary, Austin, Tex.</i>	15 50
Ivanhoe. Young Men's Miss'y Soc., for <i>Student Aid, Talladega C.</i>	6 00
Kewanee. "Friend," for <i>Mobile, Ala.</i>	1 00
Knoxville. Wm. Arms.....	1 00
La Prairie Center. John Crawford.....	10 23
Millburn. Ladies of Cong. Ch., for <i>Mis- sionary, Mobile, Ala.</i>	20 00
Ottawa. First Cong. Ch. and Soc.....	34 18
Peoria. Mrs. John L. Griswold, for <i>Stu- dent Aid, Fisk U.</i>	100 00
Peoria. I. T. Rogers, 5; Miss Ruther- ford's S. S. Class, 4; for <i>Student Aid, Emerson Inst.</i>	9 00
Princeton. Mrs. S. C. Clapp.....	25 00
Thawville. Cong. Ch.	4 43
Tonica. "V. G. L.".....	3 00

MICHIGAN, \$184.95.

Adrian. A. J. Hood, for <i>Indian M.</i>	9 50
Almont. Mrs. Agnes Ross.....	2 00
Ann Arbor. First Cong. Ch.	63 35
Armada. Cong. Ch., 29.07; Cong. Sab. Sch., 6.66.....	35 73
Calumet. Woman's Missionary Soc. of Cong. Ch., for <i>Indian M.</i>	20 00
Grand Rapids. South Cong. Ch.	4 12
Pontiac. Jackson Voorheis.....	1 00
Romeo. Cong. Ch. and Soc.....	40 75
Sandstone. Union Cong. Ch.	7 00
Union City. A. Lucas.....	1 50

IOWA, \$96.36.

Alden. Mrs. Alice Beard.....	1 50
Algona. Ladies' Miss'y Soc. of Cong. Ch.	2 40
Anamosa. "Acorn Band," Box of toys, for <i>Straight U.</i>	7 00
Avoca. Cong. Ch.	8 00
Beacon. W. B. Turner, for <i>Student, Talladega C.</i>	50
Burlington. Mercy Lewis, for <i>Mountain White Work.</i>	18 35
Chester Center. Cong. Ch.	14 00
Clay. Cong. Ch., 11.65, and Sab. Sch., 2.13.....	2 50
Clear Lake. Rev. R. R. Wood.....	10 00
Council Bluffs. Ladies of Cong. Ch., for <i>Student Aid, Talladega C.</i>	4 50
Des Moines. Rev. M. N. Miles.....	11 63
Eldora. Cong. Ch.	
Glencoe. Mrs. W. H. Coe, 2 Pkgs. Papers, for <i>Straight U.</i>	
Grinnell. By Ella E. Marsh, ad'l, for <i>Missionary, New Orleans, La.</i>	56
Letonia. Pres. Sab. Sch., Infant Class, Box Papers, for <i>Straight U.</i>	
Marshalltown. 6 Pkgs. Papers, 1 Roll Pictures, for <i>Straight U.</i>	
Maquoketa. Cong. Ch. and Sab. Sch....	10 42
Tabor. I. C. Teppler, for <i>Straight U.</i>	5 00

WISCONSIN, \$139.45.

Falton. Cong. Ch.	\$10 06
Madison. First Cong. Ch.	50 00
Madison. Ladies' Miss'y Soc., for one share.....	20 00
Madison. Cong. Ch., 2 Boxes of C., for <i>Montgomery, Ala.</i>	49 64
Milwaukee. Grand Ave. Cong. Ch.	
Milwaukee. Hanover St. Ch., 2 Bbls. of C., for <i>Montgomery, Ala.</i>	
----- "Friends," Bbl. of C., for <i>Williamsburg, Ky.</i>	\$129 70

LEGACY.

Fort Howard. Estate of Rev. D. C. Cur- tiss, by E. D. Curtiss, Ex.....	9 75
	\$139 45

MINNESOTA, \$146.36.

Champlin. Henry J. King.....	25 00
Dean. A. B. Hills.....	5 00
Fairmont. Cong. Sab. Sch.	3 00
Glyndon. Union Sab. Sch., for <i>Student Aid, Talladega C.</i>	5 00
Litchfield. Mrs. Mary E. Weeks.....	2 00
Mazeppa. "Friends," for <i>Wilmington, N. C.</i>	3 00
Minneapolis. Bethel Mission Sab. Sch., for <i>Student Aid, Fisk U.</i>	78 43
Minneapolis. Pilgrim Cong. Ch.	9 35
Stillwater. Grace Cong. Ch.	4 00
Wabasha. Cong. Ch.	11 58

KANSAS, \$28.49.

Brookville. Rev. S. G. Wright.....	3 50
Great Bend. Cong. Ch.	2 80
Lawrence. Rev. A. M. Richardson, 50c.; Mrs. A. E. Platts, 50c.....	1 00
Topeka. Rev. R. F. Markham.....	16 77
Topeka. Tuition.....	4 42

COLORADO, \$12.00.

Denver. Cong. Ch.	4 00
For Lewis. Sab. Sch., for <i>Dakota M.</i>	8 00
	NEBRASKA, \$31.76.
Columbus. Cong. Ch.	3 75
Cordland. Melinda Bowen.....	10 00
Rising City. Cong. Ch.	3 61
Ulysses. Cong. Ch.	14 40

DAKOTA, \$12.00.

Faulton. Woman's Miss'y Soc.	3 00
Howard. Union Cong. Ch.	2 00
Jamestown. Mrs. M. S. Wells.....	5 00
Lake Preston. By Mrs. L. K. Robbins, for <i>Woman's Work.</i>	2 00

CALIFORNIA, \$95.80.

Grass Valley. Cong. Ch.	35 80
Oakland. Prof. J. M. McPherron.....	10 00
San Diego. Geo. W. Marston, 25; Mrs. Harriet Marston, 25.....	50 00

OREGON, \$10.00.

The Dalles. Rev. E. P. Roberts, "fam- ily offering".....	10 00
---	-------

WASHINGTON TER., \$5.00.

Cheney. F. A. Bauman, for <i>Chinese M.</i>	5 00
---	------

VIRGINIA, \$25.00.

Buckner's Station. George Clendon....	25 00
---------------------------------------	-------

KENTUCKY, \$170.82.

Lexington. Tuition. 74.05; Rent, 2.77.....	76 82
Williamsburg. Tuition.....	94 00

TENNESSEE, \$917.84.

Jelico. Tuition.....	40 00
Jonesboro'. Tuition.....	34 70
Knoxville. Second Cong. Ch.	12 00
Memphis. Tuition.....	288 90
Nashville. Tuition, 537.24; Jackson St. Ch., 5.....	542 24

NORTH CAROLINA, \$248.71.	
Kittrell. Tuition.....	\$30 00
Pekin. By Rev. J. E. Smith.....	1 75
Wilmington. Tuition, 203.96; Cong. Ch., 10.....	213 96
Wilmington. By Misses Warner & Farrington, for Student Aid, Wilmington.....	3 00
SOUTH CAROLINA, \$326.50.	
Charleston. Tuition, 311.50; Plym. Cong. Ch., 15.....	326 50
GEORGIA, \$545.65.	
Atlanta. Storrs Sch., Tuition, 251.80; Rent, 3.....	254 80
Atlanta. Harry Krouse (24 of which for Student Aid, Atlanta U.).....	44 00
Macon. Cong. Ch.....	17 00
McIntosh. Tuition.....	45 10
Savannah. Tuition.....	180 75
Woodville. Cong. Ch.....	4 00
ALABAMA, \$414.75.	
Athens. Tuition.....	71 30
Mobile. Tuition.....	205 05
Selma. "Miss'y Workers".....	5 00
Shelby Iron Works. Cong. Ch., for Ind. Dept., Talladega C.....	5 25
Talladega. Tuition.....	128 15
FLORIDA, \$8.25.	
Daytona Cong. Ch.....	8 25

MISSISSIPPI, \$148.25.	
Tougaloo. Tuition.....	\$148 25
LOUISIANA, \$321.00.	
New Orleans. Tuition.....	321 00
TEXAS, \$205.74.	
Austin. Tuition, 172.74; Tillotson Ch., 33.....	205 74
INCOMES, \$227.55.	
Avery Fund, for Mendi M.....	197 55
Belden Scholarship fund, for Talladega C.....	30 00
BULGARIA, \$10.00.	
Samokin. "W. W.".....	10 00
CANADA, \$5.00.	
Montreal. "C. A.".....	5 00
Total for February.....	\$17,952 90
Total from Oct. 1 to Feb. 28.....	93,637 78
FOR THE AMERICAN MISSIONARY.	
Subscriptions for February.....	\$153 30
Previously acknowledged.....	676 57
Total.....	\$829 87

H. W. HUBBARD, Treas.,
56 Reade St., N. Y.

DOMESTIC
IT STANDS AT THE HEAD

D. & M. CO., New York.
D. & M. CO., Chicago.

DOMESTIC

SO LIGHT
A Child can Run it.

SO SIMPLE
It Requires No Care.

SO STRONG
It Never Wears Out.

DOMESTIC



**HORSFORD'S
ACID PHOSPHATE.**

(LIQUID.)

FOR DYSPEPSIA, MENTAL AND PHYSICAL
EXHAUSTION, NERVOUSNESS, DI-
MINISHED VITALITY, URINARY
DIFFICULTIES, ETC.

PREPARED ACCORDING TO THE DIRECTION OF
**Prof. E. N. Horsford, of Cambridge,
Mass.**

There seems to be no difference of opinion in high medical authority of the value of phosphoric acid, and no preparation has ever been offered to the public which seems to so happily meet the general want as this.

It is not nauseous, but agreeable to the taste. No danger can attend its use.

Its action will harmonize with such stimulants as are necessary to take.

It makes a delicious drink with water and sugar only.

Prices reasonable. Pamphlet giving further particulars mailed free on application.

MANUFACTURED BY THE

**RUMFORD CHEMICAL WORKS,
Providence, R. I.,**

AND FOR SALE BY ALL DRUGGISTS

TARRANT'S

Effervescent Seltzer Aperient



Cures Constipation,
Aids Digestion,
Relieves Headaches,
Regulates the Bowels.



Gentle and sure in its action. Easily carried by every Traveler. Invaluable for Ladies. Readily taken by children. Thousands of testimonials from Physicians, the Clergy and the Public, from 1844 to the present time, give evidence as to its efficacy and the general esteem in which it is held. Manufactured by

TARRANT & CO., NEW YORK.

SOLD BY ALL DRUGGISTS.

Use **ESTERBROOK'S** STEEL PENS.

Leading Nos. 048, 14, 130, 333, 161.
FOR SALE BY ALL STATIONERS.
OFFICE, 26 JOHN ST., NEW YORK.

JOSEPH GILLOTT'S STEEL PENS

SOLD BY ALL DEALERS THROUGHOUT THE WORLD
GOLD MEDAL PARIS EXPOSITION-1878.



If you are in want of
Guide, price 10 cents,
from first order.
ROCHESTER, N. Y.

SEEDS send for Vick's Floral
which can be deducted
JAMES VICK.

CLOUGH & WARREN ORGANS
THE ONLY REED ORGANS
WITH QUALIFYING
TUBES GIVING PIPE ORGAN TONES
CLOUGH & WARREN ORGAN CO.
DETROIT, MICH.

\$3 Printing Press. Do your
Own Printing

Card & label Press \$3. Larger sizes \$5 to \$75.
For old or young. Everything easy, printed
directions. Send 2 stamps for Catalogue of
Presses, Type, Cards, &c. to the factory.
Kelsey & Co., Meriden, Conn.

CORPULENCY.

Abdominal Tumors, Reducible or Irreducible
Umbilical Hernia, successfully treated by the correct
adaptation and use of **Seeley's Elastic Abdominal
Belt**, affording a firm support and improvement of
form, diminishing size with perfect safety and comfort.
**SEELEY'S HARD RUBBER Abdominal Sup-
porter** for the relief and cure of Female Weaknesses.
Interested persons sending description of case and 25c
postage, will be mailed our 78 page **Illustrated Cata-
logue** with suggestions by letter as to that which will
best meet their requirements. Address "**SEELEY'S
HARD RUBBER TRUSS ESTABLISHMENT**"
1347 Chestnut St., Philadelphia. (Ladies' Department.)